

# Zion's Herald.

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## OUR FALLEN HEROES.

DECORATION DAY, 1893.

GEORGE HANCOCK GRIFFITH.

Once more unto the Mecca of the slain  
With flags unfurled we wend our way,  
By quiet stream and hillside, wood and plain,  
On this Memorial Day.  
With grateful reverence and uncovered brow,  
Queen Flora's springtime glories lay  
Where soldiers of the Union slumber now  
Far from the maddening fray.  
From sea to sea each is a loyal zone,  
The South, redeemed, exerts her sway;  
Let love surviving weep above her own,  
Self-sacrifice display.  
God reigns! The weary bivouac is o'er,  
Sweet blossoms fill the bursted shell.  
May Peace abide with us forevermore,  
And Truth her triumph tell!  
Tall and still taller shall white pillars spring,  
Our fitting shafts o'er martyred clay;  
While patriots breathe, and fervid poets sing,  
We'll hold Memorial Day.  
East Longmeadow, N. H.

## The Outlook.

### An Odius Law.

The Geary act of May 5, 1892, relating to the registration and exclusion of the Chinese, is an infamous law; if not unconstitutional, a measure so unjust and mean ought to be. In a civilized land such legislation ought not to be possible. The decision of the Supreme Court, 5 to 4, declaring such a law unconstitutional, deserves to be classed with the Dred Scott decision and the deliverances of Judge Jeffries. The law and its upholding are a return towards barbarism. The court divided on the political line—the Republican judges sustaining the law, and the Democrats dissenting. Justice Gray, who delivered orally the opinion of the majority, held that the Court had not to consider the wisdom of the act; it had only to judge whether Congress had the constitutional right to pass the act. On this point he held that "it was one of the fundamental principles of the law of nations that every independent nation had the inherent right to keep aliens out of its country and to order them to get out of its country." Here are 100,000 or so who came at the invitation of the United States, and have been quiet and inoffensive denizens here under treaty stipulations for twenty years or more. The minority of the court held the law to be both cruel and unconstitutional. Thus far the decision has fallen dead. No further arrests have been made, and there is no money appropriated for the execution of the law, so that the matter must probably go over to the autumn. Meantime public sentiment is pronounced and outspoken against the law. Among those who have given voice to their opposition are the Methodist ministers of New York and San Francisco, and the managers of the Methodist Missionary Society, whose committee has gone to the President with remonstrance. Leading clergymen in the different denominations delivered special sermons last Sunday upon the injustice of the Geary act. The opposition is not likely to grow less with time, for this is a case which will not bear a scintilla. The matter appears worse every time it is considered.

### The Presbyterians in Council.

The General Assembly of the Presbyterian Church convened, on the 18th, in the city of Washington. The outside public is unusually interested in this session on account of the theological questions which have been agitating the body for two or three years past. Three years ago there seemed to be a strong set of the tide in favor of theological advance, but it can hardly be doubted that conservatism has in later months gained ground and is prepared to reassert itself. The softening of the Westminster Confession is little likely to be secured; but at the same time there are overtures from many synods in favor of a new Confession, without the objectionable expressions of the present one. Meantime the higher criticism has come in for consideration in the case of Professor Briggs. No doubt the majority in this Assembly is against him; but just what the majority will do is not clear until they act; for the case comes before them in an awkward way. By the New York synod he was acquitted, and his case now comes before the Assembly on appeal from the conservative minority. If his case is voted on directly, there is danger of creating sympathy for a persecuted man and of insuring a split in the denomination. Meantime the key-note was struck by Dr. W. C. Young, the retiring moderator, in an extremely conservative sermon, in which the old theology was emphasized and the new tendencies deprecated. The election of Dr. W. G. Craig, professor in McCormick Theological Seminary at Chicago, as the new moderator, was also a victory for the conservative. Dr. Craig is of Kentucky build and breeding, was settled in 1862 in Keokuk, Iowa, and has for many years been a strong force in his denomination religiously and educationally. Though connected with a theological institution in a progressive center, he is strongly averse to the advance movements in his church, such as creed revision and the higher criticism. At his hand Prof. Briggs will find no favor. The committee appointed to consider the case of the New

York Professor is of the temper of the moderator. On the whole, the Presbyterian Church is in a very critical position. The Assembly must act in some way; and to act in the case of Prof. Briggs without making a break in the body, or committing the church to untenable positions, requires the utmost wisdom.

### The Czechs in Bohemia.

On the 17th, the Bohemian Diet was the scene of unusual disorder and violence. The contention was between the Czech and German members—the representatives of the two races which inhabit the country of John Huss and Jerome of Prague. The Czechs are the descendants of a Slavonian tribe which conquered the land in the sixth century, holding it until 1526, when the control passed to Ferdinand I. of Austria. The Austrians have ruled it with a rod of iron and as a mere province of the empire. From the first the Czechs, as the original holders, struggled to regain their ancient rights and privileges, improving each new opportunity to resist the conquerors. The revolution of 1848, extending over western Europe, was utilized for this purpose. Since the suppression of those revolts, the Czechs have, until recently, remained quiet. The old fires, however, have only smoldered, ready to burst out afresh at any moment. There is a strong desire for autonomy; and, if that be not possible, some further recognition of the rights of the ancient people, as the crowning of the Emperor as King of Bohemia, and the selection of some administrative officers from the non-German part of the population. The immediate cause of the disturbance in the Diet was the bill before the house which conferred certain rights on the local tribunal at Trautau, a Bohemian town favorable to the Germans. The young Czechs filibustered to defeat the bill. Prince Lobkowitz, president of the Diet, by appointment of the Emperor, reproved the filibusters and insisted that Herr Funtke, the reporter of the bill, should be heard. Brzard, a young Czech deputy, seized Funtke and dragged him from the floor, another deputy hurled an inkpot at his head. The scene in the Diet caused great excitement in the city and among the students in the University. The Emperor Francis Joseph telegraphed an order to close the Diet, and gave assurance of the severe handling of the disorderly persons.

### The Infanta Eulalia.

It was thought the World's Fair would not be complete without a sprig of Spanish royalty to adorn it. Hence the invitation of the Princess Eulalia, the sister of the late Spanish King Alfonso XII, and the aunt of the present King Alfonso XIII, to be the guest of the nation. The Infanta is twenty-nine years old, has a fair complexion, brown hair and blue eyes. She is accompanied by her husband, Don Antonio Maria d'Orleans, and others of noble birth. After a short stay at Havana, the steamer "Reina Maria Christina" bore the royal party on the 15th toward New York. Arriving on the 15th, the visitors were escorted by Commander Davis to the Hotel Savoy, where a suite of rooms was in readiness, furnished in the style of the French Bourbon kings. After a brief rest, the Infanta went to Washington to spend the Sabbath, calling upon the President on Sunday and dining with him on Tuesday. On both occasions it was noticed that she conversed with him in very good English. On Thursday she is to return to New York, and later will go to Chicago, and will no doubt become an attraction at the Fair. The Infanta evidently expects handsome recognition of her Bourbon blood, of which the whole family is proud. The trouble is, our people have expended their resources in etiquette on the Duke of Veragua, and are at their wits' end to find anything better for the Princess. But she can hardly be satisfied with the recognition given to a Columbus. The managers of the Fair, no doubt, will find some way to meet the difficulty and save the honor of royal blood.

### A TRIUMPH OF METHODIST MISSIONARIES.

REV. F. E. CLARK, D. D.,  
President United Society of Christian Endeavor.

WHAT a precious human freight did that vessel bear which, thirty-five years ago, sailed with Bishop J. M. Thoburn, Rev. E. W. Parker, D. D., and Rev. J. W. Waugh, D. D. Then, of course, there was not a Bishop or a D. D. among them all, but just three devoted, whole-souled young men whose hearts were kindled with a great love for Christ and for their dying fellow-men in India. Safely the good ship bore them across the waters and landed them on "India's coral strand," and they went to their several posts to learn the language, to buffet the difficulties, to breast the obstacles, and to win the glorious victories of missionary life. Today they are all living, in the very prime of their power and usefulness, exerting an influence for the right such as few men in all India exert.

It was just after the terrible Sepoy Mutiny which culminated at Lucknow and Cawnpore that this devoted little band arrived—young Parker to take the place of his brother whose life, if I mistake not, had just been sacrificed in the horrible slaughter of the early days of the Mutiny; the other two with him to find whatever work God might have for them to do. Here was a field unoccupied. They built upon no other man's foundation. The horrors of the Mutiny had swept over this part of India and left it a desert; already the efforts of these men have become some parts of this spiritual desert to blossom as the rose.

No part of India offers so promising and fruitful a field as this northern country which was ravaged by the Mutiny in the black days of 1857, unless possibly it is the Baptist Telugu Mission, which presents to the eager Christian world a like story of conquest and victory. Bishop Thoburn has told me that the only limit to the work which might be done today is set by the men and money sent from America. Forty thousand natives

are ready to be baptized tomorrow, if only teachers could be provided to lead them out of their heathenism into the light of the Gospel. In many parts of India the fetters of caste and the inherited prejudices of centuries still hold the people fast in their old superstitions, but in the territory of the North India Conference these bonds seem to have dropped off from the lower caste people like the seven green withes which bound Samson when he heard that the Philistines were upon him.

Many Christian hearts are hoping and praying that this wonderful and unprecedented receptivity of the people to the Gospel in North India and the Telugu region may pre-empt the "break" which for half a century has been eagerly looked for and dreamed of, when all along the line the terrible fetters of caste shall be broken, and the Gospel shall have free access to the hearts of the millions of India. Who can tell how much credit for this hopeful state of things and this wonderful ingathering of the past two years may be due to this consecrated triumvirate of Methodist missionary worthies who more than a third of a century ago left their country for India's salvation?

I had not been in Calcutta many hours when I saw the genial, kindly face of

### Bishop Thoburn.

and his kindness and interested attentions were unceasing until we left. I have already described, in a previous article, how Dr. Parker and Dr. Waugh made me feel, on arriving in the ancient capital of Oudh, that I was in Luck now. Bishop Thoburn is so well known to American audiences that I need not describe his personality to the readers of ZION'S HERALD. Not large or especially commanding in physical proportions, he is a commanding figure in the religious world of India. Wise, kindly, shrewd in his judgments, a man who knows men, a man of singleness of purpose, of pre-eminent sanctified common sense, and above all of consecrated devotion, with an overmastering desire to win India for Christ, no wonder that he has made himself felt. Change one word, and John Knox's pathetic cry: "Give me Scotland, or I die!" would be the unceasing petition of John Thoburn: "Give me India, or I die!"

I wish that I could take my readers with me on one little excursion which I took with Bishop Thoburn, for it would show them India's awful need as I could scarcely hope otherwise to show it to them. "Tomorrow morning we will go and see the 'Burning Ghat,'" said the Bishop, on one evening of our brief three days in Calcutta; and accordingly the next morning, bright and early, we were off through the silent streets of the great city which was just waking up to the weary, equal, treadmill life of a new day. As we went on, the life of the city seemed to be growing more intense, and we passed many pilgrims going the same way with ourselves: Long-haired fakirs going to the banks of the Ganges to ply their daily avocation and trade on the superstitions of their countrymen; half-naked devotees who had smeared themselves with oil and rolled themselves in sacred ashes until they looked gray and ghastly in the fresh morning light; decrepit old women hobbling along for a bath in the sacred waters; more aristocratic ladies borne in closely-covered chairs which would be carried out into the river by strong coolies and set down in the midst of the holy waves, so that the exclusive dames within could wash away their sins unobserved by the vulgar eye. All these and hundreds more we passed hurrying to the "Bathing Ghat," which is very near the "Burning Ghat," where the bodies of devout Hindus are cremated, while their ashes are thrown into the muddy waters that flow near by.

As we came to the "Bathing Ghat" a strange scene meets our eyes. Scores of men and women are splashing and dipping in the holy waters; scores more are robing or disrobing themselves with the utmost nonchalance, and it must be added with much propriety as the circumstances would admit, their "robes" oftentimes being of the scantiest, even when in full dress. Here on the bank lining the narrow lane through which the bathers must pass in going to and returning from the river are numberless beggars, fakirs and mendicant priests, with little shrines filled with brass gods, taking a handful of rice or grain or a small copper coin from each bathers, for it is considered an act of superlative merit to make an offering to these hideously dirty beggars after one's morning bath.

Just beyond the bathers is the house of burning, where every day twenty bodies on an average are brought, the wood piled above and beneath and around them, the fire lighted by the son or the next of kin, and the ashes afterwards carefully gathered up and thrown into the river which is always hurrying by to the silent sea.

On the morning of our visit only one body was being burned, and that the corpse of a little child who had never spoken a word, and whose little soul had never been defiled by contact with idolatrous dirt. Here was heathenism—dark, dense, filthy, unmitigated heathenism all around us; heathenism as superstitious and as vile as it was a thousand years ago; heathenism as black and rayless as the Sun of Righteousness had never arisen with healing in his wings. Here was the heathenism with which the triumvirate of Methodist worthies of whom I have been writing, and hundreds of other brave missionaries, had come to do such valiant battle.

But to turn from the disease to the remedy and the physicians who are administering the one remedy. I was very much impressed with the Christian work that I saw carried on in Calcutta, and of this work the Methodist Church is doing its full share. The Deaconess Home, under Miss Moxey's careful and wise

supervision, is an experiment in the direction of the economy of forces which, I believe, will be largely copied throughout India. The schools under the care of Miss Knowles, which I also visited, seemed to me to be in a most flourishing condition, while the Dhuramtolah St. M. E. Church, under the pastoral care of Rev. F. W. Warne, is a power for good in all the city.

As for the special errand that has brought me to India and thus far around the world, I am sure my readers will rejoice with me in the knowledge that

### Special Christian Work for Young People

is growing in importance and confessed value in all missionary lands as well as in the home land. I had the pleasure of speaking in the Dhuramtolah St. Church to a good audience, and the pastor declared that the Christian Endeavor idea is just as good for Calcutta as for Chicago. He ought to know, for he has had two flourishing societies in his church during the entire four years of his pastorate, one for the young men and one for the young women. On the day preceding my arrival in Calcutta he told me that at the regular monthly consecration meeting of the young men's society, which was then held, more than fifty young men were present, nearly all of whom took part as active members; very few of whom before the society was established had been willing to speak a word for their Master.

In Allahabad I also found a flourishing Endeavor Society in the Methodist Church, whose spiritual interests are admirably cared for by the pastor, Rev. Rockwell Clancy. His good wife is the president of the Society, and an energetic leader in every good cause. It was pleasant, indeed, on the Saturday evening of my arrival in Allahabad, to attend this genuine Christian Endeavor prayer-meeting, with its many sentence prayers, its Scripture quotations, and its brief testimonies to the love of Christ. Here were not only sober-suited English civilians and bright-nosed native Christians, but red-coated British soldiers as well—old earnest Christians, "endeavoring to do whatever Christ would like to have them do," as their pledge reads. In this Society are found not only Methodists, but Presbyterians, Baptists and Congregationalists, all finding here in their Father's house the spiritual refreshment which they need.

It was my pleasure, also, to preach on the following Sunday in the pleasant Methodist church of Allahabad, and to meet here Rev. D. A. Gore, only recently out from Boston University, a young man of much devotion and earnestness of purpose, and of singularly winning presence, who gives promise of being a worthy successor of the noble pioneers who came out to India a third of a century before him.

Not only are there Christian Endeavor Societies in several of the English-speaking Methodist churches, but there are Epworth Leagues working in very much the same way in many of the Hindustani churches. May I not be allowed to express the hope, Mr. Editor, that one of these days the "Canada plan" may prevail in India and the world over, and that as Epworth Leagues of Christian Endeavor the societies for winning native Methodists, which are working along native denominational movement which is making its way in all the missions, both of the American and English boards? Here in India the need of Christian union is supremely felt. The forces of the enemy are united and disciplined by centuries of priestcraft. However they may differ among themselves, they are a unit in their opposition to Christianity. Shall we not strengthen every tie that binds Christian forces together? Here we have one way of doing this, one method which without weakening denominational loyalty will promote interdenominational fellowship. We certainly cannot have too many "ties that bind." Has not God ordained this young people's movement as one means of bringing together the hearts of young disciples in the different denominations and in the different nations of the earth as well?

### HOW TO FORM A BOYS' BRIGADE COMPANY.

REV. T. CORWIN WATKINS, D. D.

THIS article is written for pastors and other leaders in Christian work who are already more or less informed on the history and object of the Boys' Brigade, and who now want to know how to inaugurate and carry forward this newest movement for the advancement of Christ's kingdom in their individual and respective churches.

1. Write to Rev. Willard E. Waterbury, pastor of the First Baptist Church in Clinton, Mass., secretary of the eastern division of the Boys' Brigade, asking him for literature on the subject. Enclose 25 cents to cover expense. He will send you a sample constitution and manual, a leaflet containing testimonials from leading pastors who have already organized companies, membership cards, recruiting cards, and other literature containing information on the subject. Study all of these until you feel that you are pretty well posted.

2. Appoint a public meeting in your church on a week evening, and give a general invitation to the boys, the teachers in the Sunday-school, and the parents, to be present. Send a special written invitation to each official in the church, stating the object of the meeting, and urge him to be present. If practicable, make arrangements with some pastor who has successfully organized a company to come and address this meeting, and have him bring with him a company, or squad, of his boys in uniform. Take up a collection in this meeting to pay their traveling expenses. If it is not convenient to get this outside help, speak yourself, and at the

close of your address give the people an opportunity to ask questions. Make this meeting short, enthusiastic and religious. Read the sixth chapter of Ephesians and sing "Onward, Christian Soldiers," and "Stand Up, Stand Up for Jesus." Do not attempt an organization in this meeting. You will not have time, and you are not yet ready for it.

3. Call a meeting of the official board and ask the brethren to approve the organization of a Boys' Brigade in their church. You will probably find some opposition here on the part of those who are yet lacking in information on the subject and by those whose hearts are not now in touch with the young people and especially with boys. They are honest, and therefore you will be patient, but persistent, and get the vote of approval. These brethren will all cease to oppose when they have seen the good results.

4. Having informed yourself on the subject, having created some interest among the boys and the members of your congregation, and having secured the approval of the authorities of the church, the field is now open for organization. Call a meeting, on a week evening, of all the boys between the ages of twelve and twenty. Open the meeting with singing, short Scripture lesson and prayer. State again briefly the object of the meeting. Form a temporary organization by electing a president, secretary and treasurer. Form the boys into line according to their height, with the taller boys at the head of the column. Just at this point, if you will study the countenances of the boys, you will discover that you will have to organize two companies—especially if yours is a large church. Boys, as well as girls, are clannish. Among boys there are "fellows," "young fellows," "kids" and "young kids." The lines of demarcation between these classes will not be apparent to you, but they are clearly defined in the minds of the boys. You will probably have to submit to this distinction. Therefore you would better suggest to the boys, that if there are a great many more present at the next "drill" (do not call it a "meeting" any longer), you will form two companies; and, for convenience, you will arrange them according to their respective ages. It is not necessary to let them know that you recognize their class distinctions. Give them a few simple directions in regard to "position," "distance," "step," and a two-minute talk on the "bearing" of a soldier on the street and among his fellows, and you have done all that you need to do in the first meeting, except to announce that at the next drill a committee will be appointed to nominate commissioned officers.

5. The pastor should meet with the committee to nominate the officers, and great care should be exercised in their selection, for a removal from office will mean a disgrace. They should be young men of pronounced Christian character, and the captain should be a person able to lead a religious meeting and one who will command the respect of all his subordinates. The manual states that it is not necessary that the captain should know anything about military tactics; but experience has taught me that this is a mistake. The captain need not be the drill-master, but he should know as much as his "men" in everything that pertains to their work, in order that he may gain their respect. The same is true, to a certain degree, of the pastor. He should know enough to be able to intelligently command the boys when it is necessary. Nothing except his own real Christian manliness will so quickly let him into the hearts of the boys.

6. If there is a company of militia in your community, you can readily secure the services of a non-commissioned officer who will gladly drill your older company for the practice he can get out of it. Your boys can give you abundant information on this point, for they are all posted on the soldier business. For the younger company a member of the high school battalion may be pressed into service.

7. Now a word as to uniforms: G. W. Simmons & Co., Oak Hall, Boston, will furnish uniforms, consisting of a cap, belt and "fatigue" blouse, for \$3.50. These will be well made, of good material, and each boy can have his suit made to order. The company may, if necessary, begin with the cap and belt, costing \$1.25. When the subject comes up, you may write Mr. Simmons to send a sample uniform which you can put on to one of the boys so that they can see how it looks. Then you can make a careful canvass of the boys and find out how many are able and willing to pay for such a suit. This will require more than one meeting, for most of the boys will need to consult their parents on the subject.

If you find that nearly all can pay for their uniforms, then you can afford to buy uniforms for the few who are not able to pay for them at once, and ask them to pay for them by small instalments. There will still be some over whom you are (or should be) anxious to have an influence, who cannot pay anything. Their uniforms may be paid for by a collection to be taken at a "Recognition Service" to be held in the church on a Sunday evening in the near future, or by an entertainment and public drill to be given by the Brigade after they have secured their uniforms and have become reasonably well versed in the rudiments of military tactics.

8. It will soon be discovered that the boys between the ages of six and twelve have become greatly interested in this movement. Personally I am quite as much interested in these as I am in the older boys; not only for their own sakes, but for the sake of their friends and loved ones whom I hope to reach through them. So I have organized these into a company of "cadets," or "kid-ets," as the older boys call them. These meet at a different hour and wear a different uniform, for obvious reasons; but they are subject to the same rules, regulations and discipline as the two

older companies. They have their own officers, who are able to drill them and to whom they render soldierly obedience, but the pastor always meets with them, and they recognize him as their leader.

9. A word of caution on two points: (1) Great care should be taken that no one should be allowed even to suggest that this movement has anything to do with a possible religious war. That is all nonsense, so far as the Boys' Brigade movement is concerned. But at the same time let them be taught to love and honor their flag. (2) Let Christ be kept constantly in their midst. A failure to do this would be a fatal blunder.

10. A word of testimony. I have never been connected with any movement in the subordinate lines of church work which had in it so much promise of good. Seven of the older boys and six of the younger have already united with the church on probation, and recently I saw several boys at the communion table who had never been there before. From among the ninety boys in our battalion, twenty good singers have been organized into a choir, and now lead the public congregation with their sweet, fresh voices on Sunday morning.

Chelsea, Mass.

### WORLD-WIDE AGITATION AND PROGRESS.

WITH the purpose of acquainting our readers with movements attempted for the amelioration of the physical and spiritual condition of the people, we group the following facts as current and important:—

#### The Swedish Reformation.

Bishop Von Scheele, of the Lutheran Church in Sweden, was in Boston last week. He is the first Bishop of his country to visit the United States. He lectured on the 300th anniversary of the Reformation in Sweden. The Augsburg Confession was adopted in Sweden in 1553. Gustavus Vasa, a young noble, after the deposition of Christian II., was crowned king. Bishop Hurst says:—

"Ola and Laurence Petersen were the first native Swedish reformers. They went to Wittenberg as students of theology, returned to Sweden, and after 1519 were devoted preachers of the new doctrine. But many of the people were reluctant to give up their old faith, which, indeed, was intermixed with traces of the old Gothic paganism. The king, Gustavus Vasa, was a firm Protestant, and was greatly beloved by his people. He told them that unless they would become Protestants he would abdicate. This he proposed in public, at a great meeting held in Westman (1523). The people then declared in favor of Protestantism; and at the Diet of Orebro, in 1529 and 1537, and of Westman, in 1544, the Protestant doctrine was declared to be the faith of the kingdom. The Augsburg Confession was endorsed in 1553, and the Form of Concord in 1663. Apostasy from the State (Lutheran) Church to Romanism or to any Protestant sect was punished with exile and confiscation of property, and this continued till 1877."

#### McAll Missions.

The death of Dr. R. W. McAll recalls a history of twenty-three years of missionary work in Paris and France. He entered Paris while the ashes of the Commune were yet hot, and began his work among the bitterest enemies of the church. The unquerable aversion to everything churchly or priestly was such that he soon discovered that it was fatal to his success if anything ecclesiastical was visible in the adornment of his mission-hall, or anything was worn about his person which would indicate the slightest degree that he was a clergyman. The success to McAll is not yet known. The missions are straitened now for want of funds.

#### The Bible and Bible Societies.

The British Bible Society during the last year circulated 4,049,756 copies of the Bible. The total issues by the Society since its formation have been 135,894,552. In Madagascar a Bible Society has been formed among the natives under a missionary. The Bible has been translated into over 300 languages. The auxiliaries in India, Canada, Australia, South Africa, and elsewhere, are in full vigor, and a demand for the Holy Book is increasing in every direction. In Europe there are ten agencies under charge of men of high position and character, each agent having his little army of colporteurs. In Germany the native society in 1891 circulated only about 170,000 copies, but in 1892 the circulation was 325,000. Roman Catholic Europe still calls for the Bible. Austria took 160,000 copies, Italy 160,000, Spain 60,000 or 70,000, and Belgium 20,000. France took 40,000 more than last year, the total number reaching the large figure of 107,000. Four thousand copies of the Gospel of John were sent to the Congo. Some thought that Luther's Bible would do little for Germany; but it created the Reformation and all its results. Some thought that Tyndal's Bible and the Authorized Version would do little for England; but it created Protestantism and Puritanism and liberalism and the progress that marks the English race and that imperial position that England has among the nations of the world. What Luther's Bible and Tyndal's Testament have done for these Western lands the Bible in China is going to do for China and the Bible in Japan for Japan.

#### Comparative Congregationalism.

The State Conference of Congregational churches of Massachusetts was held in Boston last week. Massachusetts has 579 Congregational Churches, which is fourteen more than in ten of all the Congregational churches in the United States, while the proportion of population is one in twenty-eight. Only four other States have 300 Congregational churches each, and the nearest to Massachusetts is Michigan with 326 churches. Connecticut follows with 309, Illinois with 304, and Iowa with 300. If we compare the membership, the proportion of Massachusetts is still larger—105,943 out of 547,725, or almost one in five. The benevolent giving of Massachusetts as reported amounts to nearly one-third of the grand total—\$852,055 out of \$2,651,892. The statistical report lamented that the Sunday-schools had declined in membership during the year—a fact that was not true of the Methodists nor of the Baptists. Secretary Colt said that since 1883 three Congregational churches in Massachusetts had come to self-support by uniting with the Methodists.

#### Indian Missions and Education.

Today the five tribes of the Indian Territory—the Choctaws, Creeks, Chickasaws, Seminole and Delawares—have their own laws and are practically independent, but they are no longer rivals of the whites. Ex-Commissioner Morgan says:—  
"The day of the Indian wars is happily past. In 1890 the outbreak of the Sioux was not an Indian

(Continued on Page 8.)

## THE METHODIST BOOK CONCERN.

## Its Mission.

"The following books are published by John Dickins, at No. 118 North Fourth Street, Philadelphia, for the use of the Methodist societies in the United States of America; and the profits thereof applied for the general benefit of the said societies. Sold by the publisher and the ministers and preachers in the several circuits."

Said Agent John Dickins in his first catalogue, one hundred years ago. The printing-press was the only one of Mr. Wesley's preachers that made any money in the ministry. How he used its earnings was well understood by his followers in America; and his example, doubtless, it was that suggested the pioneer missionary plan, that made the Gospel the beneficiary of its own evangelistic enterprise. If those profits were not literally transmitted into more prophets, it is certain, at least, that they represented a happy correlation between the forces of the press and the pulpit.

Quick to discover the missionary value of the printer's art, our fathers had also perceived that, in the interest of doctrinal unity and true spirituality, it should be employed, like other preachers, under proper supervision. Hence they at once identified it with the itinerancy, and ordained it without even the customary probation. Thus the Book Concern was logically, as well as historically,

## The First-Born

of our connectional agencies—destined to become in due season the generous promoter of all that were to follow.

In view of the radical doctrinal issues precipitated by Methodism, it will readily appear that its success, without a special literature, would have been practically impossible. Of scholarship, ecclesiastical prestige, and high social alliance, the prevailing faiths lacked nothing for their defense. No marvel they looked with contempt upon the untrained and untitled assailant of their authority and dignity. And what, indeed, had availed his courage, zeal, or piety, if for him had been provided no armory of weapons shaped by skilled artisans, no magazine of tried projectiles, no manual of strategic lore? Then, apart from doctrine, the new church had a polity to vindicate as against accepted methods, traditions, and assumptions. A sound conversion is a capital beginning in theology, but has to direct bearing upon questions of church order. Methodism was a movement too radically differentiated from all existing organisms to find even fragmentary definition or defense outside its own provision. Both for harmonious development and successful propagation it required a system of tracts, Sunday-school, doctrinal, and periodical publications distinctively its own. The mission of the Book Concern was, therefore, as imperative as the mission of Methodism.

For a long period of years it combined, with its functions of preacher and transit treasury, those also of Theological Seminary and Educational Society, furnishing its own text-books, and offering its matriculants Oxford masters as teachers in exegesis and sacred polemics—a striking instance of university extension, antedating the modern movement by a hundred years. As already intimated, its publications were almost the sole instructors of most of the men who planted Methodism in this land—the men who, as Agent Dickins advertised, "sold the books in the several circuits," but who read as they rode, and digested each day's reading under the baptism of the Spirit at the next preaching appointment. So while the preachers were making the Book Concern, the Book Concern was making preachers. The outcome of this providential partnership is a compact, homogeneous church, thoroughly connectional in spirit, which today looks on approvingly while the great institution out of its financial strength is gently assisting homeward, in their age and feebleness, hundreds of the same servants of God whom it equipped and carried to their frontier toil in earlier years.

## "Where are the Books?"

"What of literary value has the Book Concern given to the world?" What of evangelizing value has the Concern given to the world? is the more pertinent query. A special literature must take form from its mission. Methodism is a revival of Scriptural religion. Its history is made up from the field-notes of a perpetual campaign—forced marches, ringing proclamations, fervid appeals, urgent warnings, hoarse rallying cries, and hallelujahs of victory. Its guns could not have been kept hot with metaphysical wading. It required field ammunition from its press. In any aggressive movement against sin, or even against "scholarly" errors concerning the way of life, "the foolishness of God is wiser than men, and the weakness of God is stronger than men." Tried by the test of adaptation and efficiency—and who knows a better?—both our press and pulpit preaching stand approved. Under what régime, ecclesiastical or literary, have more souls been saved, and a more effective working force organized?

And what has happened to the theology that a century ago had behind it the reputed scholarship of New England? It would appear that those seditious, Methodist-imprint graduates, who turned scorn into respect, and seized the religious leadership of a continent, were not so poorly equipped after all.

"Where are the books?" They are where they should be—in the annals of an unfettered pulpit; in the doctrinal integrity of our ministry; in the chronicles of evangelistic conquest; in the aggressive agencies of a powerful

denomination whose forces are sweeping over heathendom; in the titles of happy millions to mansions in the skies; in the foundations of our churches and colleges, and the devotion of our people to the free-school system of the country; in the courage with which Methodism presses every great reform; in the proclamation of emancipation, and the clean folds of the redeemed flag that now guarantees liberty to every man who claims its



Rev. Earl Cranston, D. D.

protection. Let it never be forgotten that the joint diploma of the Holy Spirit and the Methodist Book Concern gave to freedom—freedom in its fullest, sweetest sense—voices in the wilderness west of the Alleghenies; voices never silent, never uncertain. And while multitudes, with lips redeemed from blasphemy, caught up the victorious war-cry of our pioneer preachers, the books and periodicals of the church followed the pathway of conquest, fortifying capitulated territory, echoing in the ears of dying soldiers of the Cross the hallelujahs that arose from distant scenes of victory over sin and death, and cheering forward the ever-increasing host.

Does any reader question this high claim of service to the cause of liberty as well as religion, let him recall the conditions of pioneer life in this country, when school-houses were few, and newspapers and magazines were confined to the older centres. Let him remember that national life, like human life, is most plastic in its infancy, and that in those primitive days the itinerant preacher carried in his head and heart and saddle-bags the only teaching force that was practically omnipresent in all that vast region that is now the heart of our national empire; and that these men, tactful, courageous and devout, wrought, as they believed, under the direct commission of God. Then let him note how wonderfully near, in spite of all the effects of migration and immigration, is the heartbeat of the great Methodist body today to the geographical line that marks the centre of national population, and the truest average of American intelligence and morality; and if he does not concede the claim we have made, he will at least have enriched his data of remarkable coincidences. Surely the Book Concern has had a mission.

## But What of To-Day and of its Future?

If our Lord today needs any earthly agency at His sole and instant com-

presence, guards his fellow; but in type vice is the same color as virtue; and who knows with which his neighbor is consorting as he reads? Here, in unequal argument, well-disposed people of all ages and conditions meet the shrewdest hirelings of Satan, and go down under insidious sophistries. Then comes the abandonment of church services, and ere long a contempt of the pulpit that renders it practically powerless for their rescue. Oh, the dismal

of course, the chief exponents of Methodism—her mission, purposes, and achievements; and, from the oldest to the youngest, the church is honored by her periodical prints.

## Not a Secular Institution.

We now feel justified in saying that the Book Concern is not a mere secular adjunct of the church, as many of our people and even some of our chief ministers have curiously fancied. To be sure it has a secular side; so, too, have our Church Extension and Educational Societies, and the American Bible Society. It is conceded, doubtless, that even a missionary draft must have a secular side to give it value for the missionary's mortal uses. Our Book Concern counts its capital in the currency of two realms. Every dollar bears the image and superscription of Christ. This many-folded preacher should not be denied the glory of spiritual ambassadorship because, while proclaiming in diverse tongues and with the unhampered utterance of the printed page, as well as the authority of the pulpit, the doctrines of salvation, it has not only supported itself, but distributed to other heralds of the truth in their day of need honored connectional drafts for two millions, and meanwhile taken on new strength from the years that have consigned generations of its allies to supernation. Rather let it be gratefully admitted that Divine Providence and practical human sense have never met in closer alliance than in the Methodist Book Concern. This will save a deal of

Chaffy Moralizing about ministers accepting the agency of this institution. It is not a secular



Rev. Lewis Curtis, D. D.

office. The Agents neither handle merchandise, keep accounts, nor set type. It requires about seven hundred men, women, and boys to perform these functions. The duties of the Agents relate to organization, discipline, adjustment, effectiveness, and the catalogue. Save as to the last item, they run parallel with those of other administrative offices in the church, including the presiding eldership. A mere commercialist, with no faith side for affairs, and no inside knowledge of preacher life, would sadly disappoint himself and his friends in this position. No man can know too much of letters, science, philosophy, theology, or even of preaching; nor can he have too much tact, patience, energy, or religion to successfully meet its requirements.

Ordained by preachers, for preaching purposes, with only the average preacher's capital, and from the beginning managed by preachers—with the single exception of the noble Phillips, who was the son of a preacher, and

## A Hopeful Fact.

Coincident with the imperative need of a safe, winning, and progressive literature, it is a noteworthy fact that our publishing houses are having unparalleled financial prosperity. It seems almost like a divine pre-arrangement against coming emergency. The Agents recognize both the crisis and their opportunity, and are not only



WESTERN METHODIST BOOK CONCERN

mand, that indispensable thing is a press absolutely independent of every godless business, every private and corporate interest, and every political entanglement whatsoever. Let us look about us. What is the traffic, institution, or confederation, directly or indirectly antagonizing the work of God, that has not its outspoken advocate and defender in the printed page? From the subtlest form of dignified unbelief to the lowest vulgarism against religion, infidelity finds in the press its most successful medium of transmission. Incarnate temptation could never have wrought such havoc with public sentiment as has the vicious print. Every man, in some degree, by his very

offering the people fresh and wholesome books at greatly reduced catalogue rates, but by special methods are seeking to introduce libraries into bookless homes, as well as to supplant in others the vicious prints that are inculcating false views of life as well as of religion. If we could only out loose from embarrassing entanglements with "the trade," and directly reach the people with the product of our presses, we should be working more in harmony with our mission.

As to periodicals, there is not a question but that ours are not only the cheapest denominational papers published, but that they rank with the best. To the world about us they are,

trained in the Book Concern itself for career—this tireless evangelist, crowned with a century's success, may well claim, by the disciplinary tests of "gifts, grace, and usefulness," the renewal of its commission for another hundred years.

The worst part of martyrdom is not the last agonizing moment; it is the wearing, daily head-batter. Men who can make up their minds to hold out against the torture of an hour have sunk under the weariness of every morning with the firm resolve to find pleasure in those duties, and to do them well, and finish the work which God has given us to do—that is to drink Christ's cup.—F. W. Robertson.

## SOUTHLAND STUDIES.

## XI.

REV. FREDERICK BUELL GRAYES.

I WAS obliged to leave Fort Valley at 10 o'clock in the evening. I disliked to do that because I should miss my next day's ride through the peach orchards with my kind and interested friend, and because it was raining very hard and the night was dark. I was informed that there was but one hotel in Andersonville,

which would probably be closed by midnight, the hour I should reach there. But traveling as I was, it was often necessary to put up with much unpleasantness and inconvenience. As the train rolled through the mist and rain past the lighted towns, I had hoped to find Andersonville as it was. I was disappointed, for when I alighted from the train, the hamlet—for it is no more—was as dark as a pocket and the rain was descending in floods. The conductor got off the car with me and told me that the hotel was in that direction—swinging his lantern towards the black indelible-ness. But I espied the outlines of an umbrella a little distance away, and bidding the conductor "good night," I walked up to where I thought I saw the umbrella. I was not mistaken; it was an old Negro.

"Uncle," I asked, "can you tell me where the hotel is?"

"Right up dar," and I saw his arm pointing in a certain direction.

"Well, can't you go up with me? I wish to get in it I can."

"Shure, boss; but I guess dey's nobody dar."

It did not look like it, for we could see nothing. Nevertheless, through the mud I followed the Negro, and in a few minutes we stood before a big black building, looking more like a barn which had been metamorphosed somehow into a house than anything else. I gave the Negro a small coin, and rapped at the door. No reply. A second rap, and still no response. But my third rap brought in reply a high-pitched voice, asking, "Who's there?"

"A stranger just come in on the train who wants a lodging," I replied.

"Be there in a minute." And I waited many minutes while the rain descended. A pretty girl, clad in a bright red dress, with a candle in her hand, timidly opened the door and stepped back to look out, holding the candle high above her head. I repeated my request, and she said that she doubted if they could accommodate me, as they were full.

"But I've no place to stay, and it's after midnight," I said. There must have been a plain of disappointment in my voice, for she quickly said: "Well, you come in, and I will go and see mother about it." I went into the plain parlor to the right of the long entry, and sat down before the fire-place whose dying embers gave a little light still. The girl had gone with the candle. Presently a large, comfortable-looking lady came in, and told me she would do the best she could. She left a lamp, and I heard her knocking at a door to ask a gentleman if he would get up and go to sleep with another gentleman so that I might be accommodated. I think he demurred, for shortly afterward I was ushered into another room, which was so like the bedroom in some of our old-fashioned New England farmhouses that for the moment I could not believe that I was in Georgia. There were clothes hanging all about the room; five trunks, one of them the once familiar hair-covered trunk, plenty of boxes; a rag-bag hanging by the high mantel; green paper curtains with huge red roses in the centre; and the four-posted bedstead, with the deep, fat bed. The board floor had no paper. If I could only have succeeded in getting the one window open, I should have been contented; as it was, I was thankful for this small mercy, and to find shelter from the storm. I was also pleased, when I sat down to the table the next morning, to find one of the best meals I had had at any public house. Everything was nice—the rice, the eggs, the biscuits and the coffee.

There was still a light rain, but I must nevertheless get over to the famous or rather

## Notorious Stockade.

where so many gallant soldiers suffered and died. To me it was a most sadly interesting spot. As we walked through the hamlet of Andersonville, I saw what a miserable little place it is, as though a curse rested upon it. It stands on a little hill with just two streets at right angles to each other, one climbing the hill and the other running along its ridge. Both these streets are not over seventy five rods in length; and on them are not more than ten buildings, some of which are unoccupied. I stood on the depot platform and counted altogether nineteen buildings scattered about within a radius of a quarter of a mile, most of them built, I think, since the war. They are very wretched, dismal structures, low and weather-beaten. Crossing the track, we descended the hill towards the stockade, down which the feet of many thousands of weary Union soldiers had trod before us. How different our lot! At the foot of the hill just before the road forks—old soldiers will remember—I met an old man, Mr. MacNeill, who had charge of the building of the stockade. He was torn in Andersonville, but was away with the Confederate troops at some other point; hearing that the government was to erect a stockade at this place, he asked that he might be permitted to supervise it. I asked him what he thought about the war, and he said that it was a great blunder. "I thought it was unnecessary in 1861," he said, crossing his legs and leaning up against the side of his shed door where we were talking, "and I think so still. It was caused by the politicians. If it hadn't been for Bob Toombs, George never would have succeeded, though South Carolina had seceded on one side and Alabama on the other. I'm glad the South didn't succeed, because the poor people would not have been allowed to speak to a rich man's nigger. The stockade's up yonder," and he went into the shed about his business, while we, being left alone, went on. I say "we," because I was led on one side by a white, and on the other by a Negro, boy. The stockade—i. e., the walls, so to speak—has been removed, and the inside is grown over with small trees, shrubs and broom-grass. The frogs were peeping lively—always a pleasant sound to me—and the birds, even in the rain, had not lost their song. I wonder if they ever sang when the terrible scenes of thirty years ago were being enacted here by that brute whose other name is man? But merrily they twittered this morning as we picked our way through the wet grass. We saw the so-called Provisional spring. The clear water is still flowing there. A little up the hillside we saw the tunnel which the patient and determined soldiers dug, and through which some escaped down into the vertical well, from the bottom I could only see a few feet horizontally along the tunnel; the earth has fallen in. To dig from that point to one beyond the edge of the stockade under such circumstances as surrounded the prisoners was no ordinary work, as I could easily see. We saw the wells in various places and the redoubts

which overlooked the stockade; and south-east, but outside of it, we saw the tall hickory tree in whose top I was told Confederate sharpshooters were stationed to pick off prisoners who broke the rules.

We had just finished looking over the stockade when the clouds emptied their contents at once, or in the space of a half-hour. In such cold, bleak, driving March rains, how the prisoners must have shivered and suffered! When I reached a Negro cabin a little distance away, I was wet through. The boys were also, but not so much so that they could not look over the relics which a stout Negro "mammy" had poured on the table from two cigar boxes. There were bullets, buttons, fragments of shells, pieces of cloth, nails, shoe buckles, etc. I lost my interest if I ever had had any—when I took up a button on the back of which was printed, "Patented Aug. 4, 1884."

The stars and bars, the flag of secession, will never float again. As a Confederate Catholic priest sang just after the war:—  
"Furl that banner softly, slowly—  
Furl it gently 'till it's holed,  
For it droops above the dead,  
Touch it not, unfurl it no more;  
Let it droop there, faded forever,  
For the people's hopes are fled."

## MICHIGAN LETTER.

## NIMRODE.

THE spring lingers in the lap of winter here in the Peninsular State. May has come, but with weeping skies and chilling air, yet the signs of spring are with us. The early-birds are here, and the early-blooming flowers. So it must be that we have spring. It has been a long winter and cold, but for all that Methodist interests are prosperous.

The novelty of a resident Bishop has not worn off yet, and our beloved Chief Pastor Nide has responded most graciously to invitations all about the State, has preached in many churches, and has been "received" as he would say. If he were to come to Michigan, and this would be as nice as nice could be, were there not a fly in the ointment, in the slow responses the churches are making to pay for the Bishop's house. The Bishop's joy over enthusiastic receptions and the like must be just a little shadowed when he reads the appeals that appear every fortnight or so in the Michigan Advocate to the delinquent churches to hurry up and pay what was apportioned to them on the episcopal residence. It is humiliating all around.

By the way, speaking of the Michigan Advocate prompts me to say to ZION'S HERALD readers that the 20,000 subscription notch is almost reached. New subscriptions have been rolling in of late at a rapid rate, and it wouldn't take one subscriber each now from every church in the State to make it 20,000 even. There is something we feel good over, if we do hang our heads a little at the payment for the Bishop's residence dragged on so slowly. We can read in Michigan if we can't buy bishop's houses.

There have been some glorious revivals, notably at Saginaw. Early in the year I reported a stirring work there under the leadership of Crossley and Hunter. That was said to have been one of the best meetings of the kind ever held in that "third city" of Michigan. But another meeting has been held—very remarkable, they say—led on by Rev. Dr. Chapman, which has aroused the city even more than the last autumn revival. Dr. Munhall has also had a good work at Ypsilanti. It was during one of his services at the Methodist church that the tornado swept over the city, overthrowing the McCleary Business College and many stores and other buildings, and greatly damaging others. About \$200,000 was the destruction of property in a half-hour's time. But the revival meeting went on and souls were saved from the wrath to come. Other revivals have been held throughout the State, carried on mainly by the pastors with their churches, and with good results.

It is reported that the pastors of the evangelical churches in Grand Rapids have united in inviting Rev. B. Fay Mills to lead a revival effort in their city. He has consented, and the date fixed for the meeting is November next; time, twelve days.

Speaking of Grand Rapids brings to mind the important fact that the third annual convention of the Epworth Leagues of Michigan was held in that city early in April last, with 750 delegates in attendance; and an enthusiastic, wide-awake class of young people they were too. The city entered them hospitably, and the exercises from the beginning to the close were of a high order, interesting and spiritual. Mr. Willis W. Cooper presided, and the meeting went with a rush. The next meeting, a year hence, will be held in Jefferson Ave. Church, Saginaw.

The new Hackley Park Association is busy preparing and planning for its opening Assembly. Dr. H. W. Bolton, of Chicago, is in charge of the Assembly. He has not yet announced his program, but he has already secured some of the leading lights of the country—and other countries, too, as he expects to secure some of our Fair visitors of note from over the sea to grace the platform of this first Assembly at Hackley Park. The management are preparing a finely illustrated booklet descriptive of grounds, etc., to distribute freely throughout the country as an advertising medium. There is push in this enterprise, and money to back it from Mr. Hackley's millions, and it bids fair to be a success. Already the Bay View managers are manifesting uneasiness over the activity of their pretensions rival, and some indication of this uneasiness has appeared in print.

The camp-meeting at Hackley Park will be in charge this season of the National Holiness Association, and Rev. Dr. Wm. McDougal, of Boston, and other noted men, have been announced. Dr. Barnes again has charge of the religious exercises of the Bay View Camp meeting, and is planning for the work.

Rev. Joseph Smith has been engaged to take charge of the State Holiness Camp-meeting at Eaton Rapids. And so the plans are making for as vigorous a camp-meeting summer in Michigan as if the World's Fair were

(Continued on Page 3.)

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doesn't come from riches. It comes from hard work, and brings riches. While the poor man walks, he will stay poor. His prosperity begins when he rises, and eats a good dinner, and carries a good watch. A "poor" watch is the very badge of poverty, worse than none; but either condition is too expensive for a poor man; he can't afford to lose the time of day. Keeping that under his thumb, he may yet be wealthy. Then comes true economy: diamonds for his wife; a man to guard them. But still, for his own pocket, the same trusty watch that "made" him: the quick-winding Waterbury. All styles at all jewellers. \$3 to \$15.

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# Zion's Herald.

WEDNESDAY, MAY 24, 1893.

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## THREE FAITHS.

To do the most successful work in the world three faiths are needed — faith in God, faith in one's fellow-men, and faith in one's self. What ever tends to diminish either of these is an injury and a loss to a man. Whatever is likely to increase them should be carefully cultivated. Faith in God gives peace and rest from worry. Faith in others gives hope and cheerful kindness. Faith in one's self gives confidence and courage. These are all essential qualities. Happy he who has them! Still happier he who has learned to guard them against abuse, and distinguish them from their counterparts. Faith in self must not be allowed to pass into egotism, nor faith in others into fatuity, nor faith in God into presumption. To avoid the false and foolish in all these directions while holding firmly to that which is good, shows great wisdom and brings true prosperity.

## SIN AS AN INHERITANCE.

"By what law," one asks, "do the children of sanctified parents inherit inbred sin?" We reply, not by any law. Children do not inherit sin. They inherit a nature capable of development in a right or a wrong direction. If the wrong tendencies, inherent in their very being, are followed, they become sinners as did Adam in the Garden. Sin is voluntary and intelligent wrongdoing; the sinner knows the right, and yet chooses to go wide of the mark. Sin cannot be transmitted; it begins and ends with the individual. When we speak of the transmission of sin, we are speaking metaphorically; there are not facts behind our language.

A large part of the confusion in the world of religious thought has come from the use of such word-theology. Like the old geographers, we make descriptions without any physical reality behind them. To talk of the transmission of inbred sin is to speak into the air, if we use the terms in other than a metaphorical sense. It would be a real gain for clearness and truth if that phrase, "inbred sin," were excluded from the religious vocabulary.

## THE ARMY OF LIBERTY.

On the recurrence of Memorial Day, we may with great propriety draw attention anew to the famous men in the ranks and in the leadership who conducted the nation to success in a critical hour. The great army, whose legions went forth to subdue the Rebellion, was exceptional in its admirable personnel, high purpose and stupendous results. There have been other notable armies—those of William of Orange, of Gustavus Adolphus, of Oliver Cromwell, and especially that republican army led by Washington; but no one, in all respects, equals the army led by Grant and Sherman. It was composed of patriots, animated by the genuine spirit of liberty and borne on to the liberation of a continent. They contended; they also won. The deeds of such men should be held in everlasting remembrance by the people of a republic which their valor, endurance, and sacrifices saved.

Of the general character of these citizen soldiers we can hardly speak too highly. Unlike the persons in many standing armies, they were not mean men, the refuse of society, belonging to the shiftless and loafing classes, without visible means of support; they were, on the other hand, industrious, intelligent, moral men of noble impulses and lofty ambitions, educated in our schools, and to a large extent attendants on public service in our churches. They were the bone and sinew of a free people. Of the million or more of their number still living among us a very large proportion occupy conspicuous positions in the several communities where they reside, often leading in business, in the professions, and in the great enterprises of the day. They are found on school boards, in professors' chairs, and in the places of manufacture and trade as well as located on the soil. In the lives of these men soldiering was a mere incident. They belong in the

ranks of business, being soldiers only when the country had need of their services.

This suggests that the soldiers of the Civil War were swayed to an unusual extent by patriotic considerations. The country was taken upon their hearts. As never before they came to realize its value. No money would have hired the majority of them to enlist in an army. The Republic was in danger, and they flew to the rescue. With them the country was more than wealth, ease, honor, or even life itself. Grant said the substitutes could not fight the battles of liberty; the power of the Rebellion could be broken and our institutions re-established only by men who had a stake in the country. Men of this type were found, in large numbers, who came to the support of the government in the civil hour, and remained until the last enemy was subdued. It was a service which could not have been bought, a service such as only loyal hearts and hands could render.

But the patriotism of that hour was not a mere sentiment, loud in the expression of loyal devotion, but slow to realize it in actual service. Theirs was not a lip loyalty; its professions were made good by actual and hard service. Real fighting was the order. On the other side severe blows were struck. The rebels were brave fighters and were well led. It remained for our men to give up the game, or fight their way through to victory. As to the alternative to be chosen, they never hesitated for a moment. Ultimate and complete victory was the goal to which their efforts all tended. The hard fighting in the Wilderness and the waiting before Richmond proved a severe test to both leaders and men. It is much to say that they endured the test in the most admirable manner, evincing the qualities of the great leader and the equally great following. There was no moment when a doubt was entertained of the final capture of the rebel capital and the collapse of the Confederacy. There are those who think that defeat in the Wilderness and the failure to capture Richmond would have ended the struggle in favor of the other side; but we believe that is a mistake. The failure before Richmond would have made a new campaign necessary; but the country was ready to make additional sacrifices. If the half were not enough, the whole of the country's resources were ready for use. But fortunately another campaign was not demanded. As Sherman swung around through Georgia and the Carolinas, and as Grant braced up for a final grip, the Confederacy collapsed, and the war was at an end.

But the Civil War will remain forever memorable in its stupendous results — results anticipated in the beginning by neither side, and hence to a large extent providential. The exhaustion of the South was not anticipated, nor the emancipation of the slave. Lincoln long tried to carry on the war without hurting the white people of the South or materially helping the black people; but the day came when he found it necessary, in order to save the Union, to cast down the white rebels and lift up the black loyalists. The most superb result of the war — emancipation — was thrust upon the government, and came in as a military necessity. It was in the plan of no one of the leaders; in this particular they did not lead, but followed. The outcome of the Civil War was really a surprise to both sides, and both sides have come to accept the result as a Divine ordination. If the South had seen the end, they would not have struck a blow; and, on the other hand, if the North had foreseen the hard fighting, the immense cost, and great loss of life, they would not have undertaken to suppress the Rebellion. Fortunately neither side had any open vision. Providence led them blundered to the place of judgment, in order to work out the problem in the way neither side was prepared to do. For both sides it was fortunate that the issue was fully and finally settled. The right of appeal would have been a renewal of the trouble. No appeal was possible. The country was taken clear over into the new order. Old things had passed; all things were new, and all were of God.

The Government accomplished more than was anticipated. Not only was the Rebellion suppressed; the Union was restored on a surer basis, and the slave was emancipated. The cause of the trouble was removed. As nothing else ever had, the Civil War roused the energies of the nation. The nation came to know itself — its needs and resources. At the close of the war, the energy which had been expended in military operations was turned into the channels of business. Great enterprises have been undertaken and prosecuted with intelligence and persistence. With the war came better banking and a more satisfactory medium of exchange. In a word, the war cost immensely; but it brought advantages in the end which will inure to the greatness and glory of the nation.

## CURRENT THOUGHT — MAY.

The World's Fair, of course, strikes the keynote for the May books and magazines. The Official Directory of the great Exposition, published by the W. B. Conkey Co., Chicago, is probably the most widely read or skimmed — book of the month. It contains the pictures of all the buildings, and many of the notable connected with the Fair, together with information concerning exhibits, etc., which is invaluable, not only to those who expect to visit Chicago this summer, but to intelligent stay-at-homes as well.

Many of the leading magazines for May devote the greater part of their space to the Fair. *Scribner's* in particular prints a sonnet exhibition number, containing, among other notable papers, an unpublished autobiography narrative by Washington and a "chapter from the history of the twentieth

century," entitled, "The Upward Pressure," by Walter Besant. "Columbian Literature" in book form, of which there has been such a liberal supply since the beginning of the anniversary year, "bursts forth with innumerable leaves," like May foliage, in this month of the formal opening of the Fair. Novels and juveniles, with plots which cluster about the life of the great discoverer, are met with on every hand. Even the *Review of Reviews* has given up a recent issue to a novel description of a visit to the World's Fair. All this, of course, is the most ephemeral kind of literature, but it is very seasonable and very interesting just at the present time.

## Religious Literature.

The month is rich in religious literature, and the minister who has time to read the latest and best discussions of the great problems of exegesis, of the scientific relations of Christianity and of the spiritual life, will find many notable books to choose from. A few only can be mentioned here. A rarely suggestive and helpful commentary upon the Gospel according to Matthew, from the pen of Mr. Spurgeon — the last, and in some respects the very best, work of this great preacher and religious teacher — is just issued by the Baker & Taylor Co., New York. There is inspiration for many a strong sermon in this little book, running over as it is with the exuberant force, the unique personality and the suggestive originality of its author. All admirers of Mr. Spurgeon's sermons will hail this "popular exposition" of Matthew with delight. Appearing so soon after his death, it is in a certain sense a memorial of the great preacher, and so possesses an interest additional to its high intrinsic value.

"Survivals in Christianity," by Charles James Wood, is a collection in book form of lectures delivered before the Episcopal Theological School at Cambridge, Mass., in 1892. Some of the topics discussed are: "The Idea of God," "The Church," "Forgiveness of Sins," "Resurrection of the Body," and "Eternal Life." The writer traces the historical evolution of the leading Christian doctrines, and shows how that development has been in line with the survival in Christian thought of the religious theories of primitive man.

A remarkably stimulating and thought-provoking book is Mr. George M. Gould's "Meaning and Method of Life," or, as the sub title puts it, "A Search for Religion in Biology." Mr. Gould believes in natural religion — in a certain sense he is a pantheistic evolutionist. He makes an earnest effort to discover the element of religion in the order of animated nature, and endeavors to prove that religion is a growth, a development, from what might be called the moral nature of the universe. He does not, however, exclude a supreme personal Will and Intelligence from this evolutionary process, but believes that the Creator and Governor of the universe is guiding the inherent good of life to an ultimate victory over all evil. The author traces the steps of this process in biology with considerable skill, to say the least, and his readers will find themselves quickened and stimulated by following his logical argument.

A small treatise, particularly helpful to ministers in laying out their courses of reading, is Prof. J. H. Thayer's "Books and Their Use" — an address delivered before the Harvard Divinity School, in September, 1892. This is an address which should be read by every well informed student of theology. It is a glance over the field of general literature from the standpoint of the pastor and the preacher, and contains an appendix of an admirable list of books for students of the New Testament. One must read the address in order to appreciate the list, and vice versa. We wish to repeat and endorse one of the good things which Prof. Gould says. It is this: "Buy only such commentaries as you are not likely soon to outgrow." Many ministers buy commentaries which are old because they have always heard them spoken of as "standard authorities." But a minister must avail himself of the new thought and the new light. Commentaries, like all other scientific treatises, should be "up to date."

"Evolution and Man's Place in Nature" is a clear and scholarly discussion of one of the most difficult of modern religious-scientific problems, by Henry Calderwood, LL. D., Professor of Moral Philosophy in the University of Edinburgh. "I am not without hope," says the author, "that these papers may carry help to many who have found it difficult to reconcile with acceptance of evolution their cherished convictions as to the responsibilities of rational life." This hope, we think, is abundantly justified in the pages which follow. According to Dr. Calderwood, evolution is a limited order within a greater order of Being, and evidence leads clearly to the conclusion that there is a power operating continually in nature, which does not come within the range of the observable possible to scientific modes and appliances. "Of nature, as interpreted by science, there is no key other than is found in recognition of an Immanent and Intelligent Cause in the midst of all and concerned with all that belongs to the history of Being." This is the standpoint of the most advanced Christian thinkers of the day, and the intelligent minister or layman who wishes to be abreast of this thought would do well to read Dr. Calderwood's book.

## Educational Publications.

Among the educational publications of the month, "Abelard and the Origin and Early History of the Universities," in the "Great Educators" series, is of special interest. The author is Guy de Laubert, a Frenchman, and the book describes how Abelard and his teaching brought about the birth of such universities as those of Paris, Bologna, Oxford and Salamanca. In the latter part of the volume the author gives a very interesting account of the customs and habits of the students of those early days.

The first volume of the third edition, revised, of Bryce's "American Commonwealth," has recently appeared, it being edited by an intelligent student of American public affairs. Many additions and corrections have been made since the first edition appeared. Among other revisions, the constitutional changes in the States since 1889 have been noted, and the census returns of 1890 have been used to correct the figures of population.

The first volume of Rev. Stopford A. Brooke's "History of Early English Literature," is the book of importance in *belles-lettres*. This volume is a history of English literature from the beginning to the accession of King Alfred. It displays profound scholarship, combined with the true critical faculty, and is written in a clear and charming style. "Tools and the Man," is the admirable title of the volume containing Dr. Washington Gladden's Lyman Beecher Lectures at Yale in 1887, just published by Houghton, Mifflin & Co. The lectures, as may be inferred from the title, are on Property and Industry, and Dr. Gladden treats these subjects from the standpoint of the Christian socialists. The author believes that the State will never be what it ought until it is ruled by Christians. "And when Christian men

set themselves to the study of these great problems," he adds, "they need to understand at the outset that their Great Teacher and Guide is not Machiavelli the Italian, or Bentham the Englishman, but Jesus Christ the Nazarene."

## Magazines.

The May magazines and reviews are more than usually bright and readable, and contain some very timely and valuable articles. *Scribner's*, as we have said, is a World's Fair number. *Harper's* contains a fine article on Bishop Phillips Brooks, by the Bishop's brother, Rev. Arthur Brooks, D. D. The *Cosmopolitan* presents a timely article on Henrik Ibsen's poems, by Prof. H. H. Boyesen. The *Arena* has an instructive paper on "Industrial Schools in the Netherlands," by Myra A. Dooly, and also a somewhat striking article on "An Evolution of Christianity Prior to Dr. Abbott's," by President Orellana. President Orellana goes back of the Bible and finds the divine revelation on the Babylonian Tablets, the social side of their work, is to be found in the *American Journal of Politics* for May. The *Andover Review* has an admirable paper on "Primary Qualifications for the Ministry," by Rev. D. N. Beach, and a lucid and sensible article on "Wealth," by the late A. P. Peabody, D. D., LL. D. The *Popular Science Monthly* — which, by the way, admirably justifies its name — presents a fascinating paper on "Japanese Home Life," by Dr. W. Delano Eastlake, and a strong article by Herbert Spencer (the second of a series) on "The Inadequacy of Naturalism." Taken all in all, the literary output for May surpasses in variety and richness that of any month since December, 1892.

## The Father of the Life-Saving Service.

Joseph Francis, the inventor of many nautical appliances for the rescue of persons exposed at sea, and long known as the "father of the life-saving service," was born in Boston, March 12, 1801, and died in Cape Cod, N. Y., May 10, 1893, at the advanced age of 92 years. Mr. Francis was remarkable for his inventive genius and for his ceaseless application to one line of service. At eleven years of age he constructed his first boat on a new model, which attracted wide attention among seafaring people, and was to be followed by others of still greater value. In 1819 he exhibited a fast row-boat, for which he received a certificate and cash prizes from the Mechanics' Institute in Boston. He opened a boat yard in New York, and was invited by the Secretary of the Navy to go to Portsmouth to build life-boats for the Navy. The portable life-boat, capable of being taken apart and compactly stored, was one of the most curious. But his most notable achievements are seen in the construction of life-saving appliances, consisting of life-boats, life cars and surf life-boats. The hydrogen boat was the most remarkable of the first. The interior was of copper. The life-car, designed to land people from a wreck, has proved one of the most valuable inventions of modern times. In 1842 he produced his first corrugated metallic life-car. The government hesitated to accept his work. In 1850 he saved two hundred persons from the wreck of the British emigrant ship "Ayrshire." This was a satisfactory test. The metallic surf life-boat capped the climax. For this in 1845 he obtained patents in the United States and in many of the nations of Europe. The honors came to him from all sides — medals and stars from great societies and from kings and emperors. So late as August 27, 1888, Congress voted him a gold medal, struck at the mint in Philadelphia, and presented to Mr. Francis by President Harrison.

## Read and Help.

Bishop Mallen, in his instructive and inspiring address before the Boston Methodist Social Union, a report of which appears on the 8th page, made mention of the fact that in Korea an excellent property could be bought for missionary and hospital purposes for \$700. He said that the able and faithful missionary was so anxious to secure it that he offered to pledge one-half the sum, to be paid out of his meagre salary. At the close of the Bishop's address several members of the Union volunteered generous pledges towards the specified end, and requested the editor of this paper to call on its readers to make up the full amount — \$350 — needed. We consent to do this because the call is so deserving and urgent. Our readers will bear us out in the statement that we are reluctant to make an appeal upon their beneficence except in extraordinary cases. Any sums contributed will be acknowledged at once, and when the full amount is contributed, it will be paid over to Bishop Mallen for immediate remittance for the purpose specified.

R. S. Douglas, Treasurer. \$25  
C. C. Brachon, Auditor. \$25  
W. F. Mallen, Secy. \$25  
Louis Albert Barks, Boston. \$10  
Geo. A. Crawford, Woburn. \$10  
E. H. Dunn, Boston. \$10  
Geo. E. Atwood, Boston. \$10  
John Halsey, Somerville. \$10  
Everett O. Fisk, Boston. \$10  
D. W. Floyd, 24, Winton. \$10  
Total. \$350

## PERSONALS.

— Bishop Foster and Secretary Leonard were to sail from San Francisco for China, May 23.  
— Rev. J. R. Day, D. D., of New York, made a pleasant call at this office on Friday of last week.  
— Louis Kosuth, the Hungarian patriot, is now ninety-one years old, and "looks feeble and wasted."  
— We are happy to learn that Bishop Attila G. Haygood has two books in course of preparation, which will be issued at an early day.  
— Mrs. Studley, wife of the late Rev. Dr. W. S. Studley, has removed from Evanston to Detroit, and will reside at 177 Forest Avenue east.  
— Rev. M. S. Kaufman and wife, of Mathewson St. Church, Providence, left on Monday for a brief visit to Chicago and friends in Illinois.  
— Announcement is made of the decease of Rev. L. C. Brooks, of Iowa; and Rev. G. L. S. Staff.  
— Max Muller, the distinguished student of Oriental religions and languages, is seventy years of age, and is especially vigorous physically and intellectually.  
— Mr. Everett H. Scott, a recent graduate of Wesleyan University, son of Rev. O. W. Scott, has become city editor of the *Williamstown Chronicle*.  
— The *Methodist Recorder*, the staid and able organ of the Wesleyan Methodist, quite surprises us with its characterization of Mr. George Jackson, of the Edinburgh mission, in saying of him: "There are no mannerisms, nor is there the slightest trace of conceit or gas."

— Bishop Nimde has transferred Rev. N. B. Cook from the East Maine to the New England Southern Conference, and stationed him at South Harwich.

— R. P. Thompson, of the Methodist Book Concern at Cincinnati, and his esteemed wife celebrated the fifty-sixth anniversary of their marriage last Wednesday.

— There is no marked change in the condition of Bishop Foss. He is comparatively free from pain, and the danger dreaded from erysipelas has apparently passed.

— The wife of Rev. C. I. Mills, of Santa Fe, N. Mex., having made a visit to her mother in Florida, reached this city last week, where she will remain for several days.

— The Scotch evangelist, Rev. John McNeill, and Mr. J. H. Burke, his associate, have been holding a successful revivalistic campaign for two months in the west of Ireland.

— Rev. David H. E. D. D., was some weeks more appointed to the Advisory Council on Religious Congresses in connection with the Columbian Exposition at Chicago.

— Dr. J. W. L. of Atlanta, Ga., whose "Making of a Man" has had such an unprecedented run, has in preparation another volume, which will be in some sense a sequel to his former work.

— Rev. N. T. Whitaker, D. D., has been appointed on the Advisory Committee of the Congress of Religions at the World's Fair. He has also been invited to deliver the oration before Post 67, G. A. R., at Manchester-by-the-Sea.

— Rev. Dr. A. J. Palmer, pastor of St. Paul's Church, New York, has been elected honorary secretary of the Evangelical Alliance of the United States of America, as the representative of the Methodist Episcopal Church.

— Rev. Manley S. Hard, D. D., is a member of the committee to represent the Alumni Association of Syracuse University at the Columbian Exhibition at Chicago, and is also a member of the Council on Religious Congresses.

— The *Northeastern* says that "Prof. C. F. Bradley, of Garrett Biblical Institute, is quite ill, he being a victim to pneumonia. While the case assumed rather a serious phase at one time, the patient now appears to be on the way to early recovery."

— Prof. H. G. Mitchell, of the School of Theology of Boston University, is invited to make an address at the Summer School of the American Institute of Christian Philosophy, to be held at Staten Island, July 6-12, on "The Bible and Inspiration."

— Rev. Charles Gore, well known as the editor of the *Review of Theology*, is about to resign the headship of Percy House, Oxford, with which he has been associated since its origin. He will, it is expected, be succeeded by Rev. H. L. Outley, M. A., Fellow of Magdalen College.

— We learn, as we go to press, that Rev. E. M. Smith, D. D., who for eleven years has been president of the Maine Wesleyan Seminary at Ken's Hill, and who was recently elected principal of the Vermont Conference Seminary, has signified his purpose to accept the latter position.

— At the meeting of the Board of Conference Home Missions of the New England Southern Conference, which was held in Providence, May 11, a series of resolutions were passed commending "the whole-souled hospitality" of the late Capt. W. H. Phillips of Taunton, and his useful and helpful life.

— Rev. Thomas Spurgeon will enter upon his duties as pastor of the London Tabernacle in July. The *Freeman*, a Baptist paper, says: "It is due to Dr. Pierson to state that he has persistently refused to be put in competition with Mr. Thomas Spurgeon, and that the vote of the church to recall the young preacher has his full approval."

— Rev. Dr. Lunn, editor-in-chief of the *Review of the Churches*, feeling — and we justify — that in the matter of the India Mission he has been subjected to unwarranted and un-Christian treatment by prominent members of the Wesleyan Conference, has forwarded to President Rieg his withdrawal as a member of the Conference.

— Mrs. Clough, wife of Rev. Dr. J. E. Clough, of the Telugu Baptist Mission, met a terribly sad death in Chicago last week. She was killed by a falling bed, which closed upon and crushed her, while her daughter stood by powerless to prevent. On account of her impaired health, Mrs. Clough did not return to India with her husband.

— The *Baltimore Methodist* of May 18 says: —

"Dr. Townsend delivered two fine discourses on Sunday. Mr. Vernon Blake is largely absent. The assistant pastor, Rev. J. I. Bryant, has entered upon his labor at Guard Chapel, and was introduced to the 'Fireside' Meeting on Monday morning."

A fine memorial window has been unveiled in the Lafayette Avenue Presbyterian Church, Brooklyn, to commemorate the thirty years' work of Rev. Dr. Theodore L. Cuyler, the former pastor. The window is a gift from Dr. Cuyler's former parish ones. The curtain that veiled the window was drawn aside by the pastor of the church, Rev. Dr. David Gregg. The cost of the window was \$5,000.

— On the first day of the present month James Taylor, esq., collector of the port of New Bedford, completed fifty years' service in the custom house in that city. During this time, though the shipping interests of New Bedford have greatly declined, the revenue of the port has increased from nothing above the expenses of collection to \$108,000, turned into the United States treasury for the last year. Mr. Taylor has long been an esteemed official member of County St. Methodist Episcopal Church.

— Rev. Thomas Craven and wife, of Lucknow, India, have arrived in Evanston, where their children, whom they had not seen for four years, have been attending school. Twenty-three years of almost continuous service. Mr. Craven and his wife have given to India; he has for a good part of that time been the agent of our publishing house in Lucknow. Our property there has grown under his administration from a small plant, worth perhaps \$2,500, to a large establishment worth over \$40,000.

— The colored people of the District of Columbia, on Sunday last, did fitting and grateful honor to the memory of the late Prof. James W. Patterson, who, as the representative of New Hampshire, was the author of the act of Congress establishing the colored public school system in the District of Columbia. Services commemorative of his life were held in the Second Baptist Church. The commissioners of the district will be asked by the meeting to name a colored school building after Senator Patterson, and to have his birthday annually celebrated in the public schools.

— We take the following interesting personal mention from the columns of the *Christian Worker*: —

"Eight years ago a wealthy Methodist, Geo. Markham, gave some \$50,000 to charity, provided in his will that if anything was left of his estate after the specific bequests were made, the residue should be used to buy land for the poor members of the Methodist Episcopal churches in the ninth ward of this city. After paying all the bequests the execu-

tors had about \$28,000 on hand for this purpose. Some next of kin wanted that \$28,000, even to the keeping the poor out of their coal. But the Supreme Court awards the coal to the poor, and next winter they will get it. A hard-hearted set of these next-of-kin will not be able to do it."

— Mr. Everett O. Fisk writes: — "Prof. Roe, in his article on 'Protestants' in the *Herald* of May 10, refers to Martin Luther as having 'called his people to the aid of the church at Nuremberg.' Both the *Herald* and Prof. Roe are habitually so accurate, that I fear many readers will accept this error as veritable history. Nuremberg was the scene of one of the most interesting events in the world, but it was to the door of the castle church in the little city of Wittenburg that Luther nailed his theses."

— Rev. I. H. W. Wharf, presiding elder of Rockland District, sends the following sad intelligence, under date of May 19: —

"Rev. Samuel Bickmore, pastor of our church at Windsor, Me., died very suddenly by the roadside yesterday. He has had a heart trouble for some time, but of late has been much improved. He wrote me a short time ago, 'I am feeling like a new man.' He has been in our work for more than twenty years, and was planning for one of the best years. He was just commencing the second year of his second pastorate here. I was to have his quarterly meeting next Sunday, but instead shall preach his funeral service. The church and people here are in deep sorrow."

— Mrs. N. M. Smith, aged 81 years, passed quietly away to her heavenly home last Thursday evening, May 18. She was the widow of N. M. Smith, well known in former years in Connecticut Methodism. For the past five years and a half she had lived with her youngest daughter, Mrs. William K. Hadley, of Malden, Mass., from whose home, after a short illness, she passed away. Three daughters survive her, cherish a dear memory of their mother. Mrs. Dr. F. Upton, Madison, N. J.; Mrs. Dr. B. F. Goodie, Cincinnati; and Mrs. W. K. Hadley, Malden.

Funeral services were held Friday at 5 p. m., conducted by Rev. J. M. Leonard. The interment was at Hartford, Conn., on Saturday.

— The *Missionary Review of the World* says: —

"The first appropriation to send a Methodist missionary to India was made in 1852. The amount was \$7,500. The bishops were requested to select a proper man for superintending. Four years passed, however, before any one with the proper qualifications could be found willing to assume the task of founding a great mission in the East. Bishop Thoburn says that it would surprise people at the present day if the whole truth were told about the search for a superintendent, and the obstacles that were encountered. A prominent post in all the history of the Methodist Church was ever declined by so many nominees. The last, in 1856, Rev. William Butler accepted the position of superintendent."

— Our St. Albans District correspondent sends the following sad intelligence: —

"Already, this early in the Conference year, one of our workers has ceased to toil in the earthly vineyard of our Lord. Mrs. Westwester, wife of Rev. Clark Westwester, of West Berlin, was stricken with apoplexy Friday evening, May 12. She was unconscious, with the exception of an hour or two, until her death, which occurred on Sunday morning. She was a earnest Christian worker, and beloved by all who knew her. She had been in the China Mission for her first husband and one child are buried there. Her only son, Dr. Edward Martin, of Middlebury, reached her bedside on Saturday evening. The funeral will be held at the house attended by Rev. A. B. Traxer. Her remains were taken to Milton to be interred."

— Grace Greenwood, writing in the *Independent* of her experiences in Washington before the war, has the following interesting personal mention: —

"Hannibal Hamlin, of Maine, was then also a Democrat, but apparently not much worse for that, being a good man as politicians go, especially after his conversion to Republicanism, in 1857. One of the youngest members in the Senate at the time of which I write — 1850 — he was modest and not given to much speaking; but he then revealed the same earnestness of temper, old-fashioned honesty, firmness of principle, and devotion to duty that distinguished him in all his after years. If the Republican Party had been as true to him in 1854 as he was to the Republican Party always, from what in-trouble and humiliation it would have been saved! Mr. Hamlin was a man of few words, a dark, handsome face, a pleasant manner, and a slight but vigorous frame. He hid himself on never needing to wear an overcoat, and kept the same lady custom for many years in defiance of fashion and frost."

— In the Methodist of New York city there are signs of new enterprises in church building. Dr. Day has spoken the word of courage in favor of large enterprises in the city. Instead of many small churches, on large streets, there should be a line of large ones along the centre, with the small side churches held as mission chapels. With this thought in view, St. Paul's and St. James' churches propose to unite and erect a church with a seating capacity for 3,000 in the vicinity of 120th Street, which will soon be the centre of the city. For this work St. James has \$150,000 net, and St. Paul's \$325,000. This is an admirable move.

A young minister writes a frank letter, stating a special difficulty connected with his work, and asks pleadingly if we cannot aid him through the columns of *Zion's Herald*. He closes his letter with an apology lest he has made an improper and unreasonable request. We have no written this faithful pastor, thanking him for his letter, and telling him that the problem shall be treated at once in our columns. We state the fact in order to assure our readers that we are always glad of such suggestions and requests. Our most earnest aspiration is to be the minister's best assistant in his pastoralia.

A second time we read the following paragraph in the report of the closing sessions of the Massachusetts General Association of Congregational Churches before we could fully comprehend that such action had really taken place here in New England, where, a few years ago, this same denomination generally commanded "the woman to keep silence in the churches." —

"A report was received from Rev. C. H. Hamlin, of Eastampton, on 'Protestant Deaconesses,' in which it was recommended that whenever there may be more than one for a church that the second pastor be a woman, because chiefly there are in every congregation more women and children than men, and to this majority of people a woman can minister as no man can. The need of women as deaconesses is a new and increasing one, and the best way to meet it is by the use of women. The report was accepted."

The following paragraph, taken from the *Independent*, is commended to the attention of public speakers generally, but especially to those of our own denomination who are in the habit of making addresses before the Annual Conferences at their very busy sessions: —

"The late Dr. Alfred Fraser, of London, well known as an effective platform speaker, attributed much of his success to his method of preparation, which might well be adopted by many less famous. He described it as follows: 'My custom has been to speak on the subject in hand, avoiding all pompous parade of words, to prepare the substance of my speech in writing, but not to adhere very closely to the written words in speaking, and to confine myself to fifteen or twenty minutes. I consider it an ugly piece of selfishness in a public speaker to occupy so much time as to put all who follow him at a disadvantage.'"

The *Northeastern* says that "Bishop Foss, who was to make the annual address before the students of Garrett Biblical Institute, but who was prevented by illness from rendering that service, sent the following beautiful message, which was read on the occasion: —

"To the Students of Garrett Biblical Institute, and Especially to the Graduating Class: — MY DEAR YOUNG BRETHREN: — I very much regret my inability to address you in person, and to shake hands with you, as I had meant to speak to you in answer to the question, 'Who is Jesus?' I beg you today to consecrate yourselves to Him anew, absolutely and forever.



## The Family.

## DECORATION DAY.

Thin grow the ranks. A few worn, weary men,  
With the white spray of age upon each brow,  
Come in sad memory of those far off days  
When they marched gayly where they fall now.

A few are left. How short has grown the list!  
We call it tenderly, with bated breath,  
Lost from our ranks should fade the noble band  
To answer to the roll-call of the ruler, Death.

Few, few are left. The ranks grow thin, and wide  
Apart as the dim armies of the past.  
Silent and slow they come, who once  
Their conquering forces on the foe man cast.

Only a few, with weak and faltering tread,  
And for a little while their march they keep  
O'er the rough ways of poverty and age  
To bivouac grounds of rest, so green and deep.

Thin grow the ranks. In silent camps they wait,  
Who shared those hours of victory or defeat;  
And marble sentries guard the sacred spot  
Where war won heroes rest in slumber sweet.

So few are left! Where are those gallant ones  
Who led the conquering hands to victory,  
Who out of darkness brought the light of peace,  
And set a road of suffering people free?

So few, but ah! the golden-fruited years  
Have scattered memory-blossoms on their way;  
And a glad nation comes with thankful heart  
To tell its love on Decoration Day.

— *Harper's Weekly.*

## LITTLE HOMER'S SLATE.

After dear old grandma died,  
Hanging through an oaken chest  
In the attic, we espied  
What a lovely little slate;  
Twas a lovely little slate,  
Seemingly of ancient date.

On its quaint and battered face  
Was the picture of a cat,  
Drawn with all that awkward grace  
Which betokens childish art.  
But what meant this legend, pray,  
"Homer drew this yesterday?"

Mother recollected then  
What the years were fain to hide—  
She was but a baby when  
Little Homer lived and died;  
Forty years, so mother said,  
Little Homer had been dead.

This one secret through those years  
Grandma kept from all apart,  
Hallowed by her lonely tears  
And the breaking of her heart;  
While each year that sped away  
Seemed to her but yesterday.

So the lovely little slate  
Grandma's baby's fingers pressed,  
To a memory consecrated,  
Lies in the oaken chest,  
Where, unwilling we should know,  
Grandma put it years ago.

— *Eugene Field.*

## BLOSSOMS IN AGE.

Yon is an apple tree,  
Jointed like an old man's knee,  
Gaping trunk half eaten away,  
Crumbling visibly day by day;  
Branches dead, or dying last,  
Topmost limb like a splintered mast.  
Yet belied in the prime of May  
How it blooms in the sweet old way!

Heart of it brave and warm,  
Spite of many a winter storm,  
Trembling still with the deep desire,  
Burning still with the eager fire,  
Striving still with the zeal and truth  
Of the glorious noon of youth.  
So to do and to be, forsooth,  
Something worthy of him whose care,  
Summer or winter failed it not.

This is naive for you and me,  
When we grow old like the apple tree.

— *Christian Union.*

## THOUGHTS FOR THE THOUGHTFUL.

Life is only bright when it proceeds  
Towards a truer, deeper life above.

— *Adelaide A. Proctor.*

To know how to grow old is the master-  
work of wisdom, and one of the most difficult  
chapters in the great art of living. — *Amiel's Journal.*

This is what we need—not so much an ag-  
gressive as an attractive religion. Men are  
not at peace; they are hungry for happiness,  
and they pursue it over sea and land, but they  
have not found it. If in every Christian they  
beheld a soul manifestly at peace with itself,  
filled with a joy unspeakable which betrayed  
that it had found the secret life, we should  
not need to preach to them and plead with  
them so much; they would come flocking of  
their own accord like doves to their win-  
dows. — *REV. JAMES STALKER, D. D., in  
"Men and Morals."*

Any man can sing by day; but only he  
whose heart has been tuned by the gracious  
hand of Jehovah can sing in the darkness.  
The things of earth may satisfy for the hours  
of prosperity; but only the peace of God can  
give gladness in the darkness of adversity.  
God gives joy in sorrow; and when the sad  
one sings through his tears, then the Lord  
comes out to him with new and more tender  
assurances, so that by his very hymn he is  
made more glad. — *That which is born  
of trust rises into rapture.* — *William M. Tay-  
lor, D. D.*

A man is wanted for the Lord!  
Life, take thy tools, and make this man.  
Hew him, and shape, and mold, and form—  
On ancient lines. 'Thou knowest the plan.

Thine axe? Affliction? Chisel? Care?  
Thy gong? Sorrow? The fretting strain  
Of ceaseless toil. Thy mallet's blows?  
The humbled hope—the bitter pain.

Life, do thy work. But ere it close,  
With tender skill the task pursue—  
Smooth gently over the rugged edges,  
And softly touch with evening dew.

What's here? A simoleon? A bahe?  
A block?—Nay, such he came to thee.  
But wrought by life into a man,  
He passes to Eternity.

— *L. B. WALFORD, in Independent.*

When no eye seeth you except the eye of  
God, when darkness covers you, when you  
are shut up from the consolation of mortals,  
even then he ye like Jesus Christ. Remem-  
ber His ardent piety, His secret devotion—  
how, after laboriously preaching the whole  
day, He stole away in the midnight shades  
to cry for help from His God. Recollect  
how His entire life was constantly sustained  
by fresh inspirations of the Holy Spirit, de-  
rived by prayer. Take care of your secret  
life; let it be such that you will not be  
ashamed to read at the last great day.  
— *Spurgeon.*

The joy of dying that others might live,  
the glory of living without self-con-  
cern, the enthusiasm of feeding His way  
to His hungry brothers—this was the joy  
that was set before Christ, and is the ques-  
tionless joy before us set. To get men to love  
one another, and thus get the will of God  
done on earth as it is in heaven, is our  
mission as truly as it was the mission of  
Jesus. We can each take this mission as  
our life motive—the motive which abides in  
the heart of God—and keep this motive as the  
seed of life through all joy and sorrow, suc-  
cess and disappointment, failure and victory.  
Upon the altar of this infinite purpose we  
may each dedicate ourselves as living sacri-

fices, holy and acceptable unto God. — *GEORGE  
D. HERRON, D. D., in "A Plea for the Gospel."*

We must always distinguish between our  
emotions and our attitude. The one may  
die off our lives like the sunset glory from  
the ridges of the Alps, that seem so gray  
and cold when it is gone; but the other  
resembles the changeless perpetuity of  
the everlasting hills, unaltered by the transi-  
tions of the ages, or the alternations of day  
and night. You may not always feel as  
happy, but you can always say "Yes" to the  
will of God, and realize your attitude in the  
risen, ascended, loving Jesus, amongst the  
thousand thousands that minister to Him.  
In moments of depression, be sure to live in  
your will and His will. — *F. B. MEYER, in  
"Future Tenses."*

I have long looked at it as most blessed  
compensation to our troubles that they teach  
us how to sympathize with others; yes, they  
teach us what sympathy itself is. You may  
throw all your heart into it, by every imagi-  
nation, but if it have not actually pressed its  
hot and heavy hand upon you, you cannot  
know what affliction is, you cannot know the  
sympathy that starts quick within one as he  
feels that another has come within the great  
guilt and mystery of grief; nor can your  
very truest word give that something of  
nameless, unutterable support which comes  
from one who is known to have been a suffer-  
er. In every circle you will find those who  
suffered, and whose society is grateful, and  
who give to be the ones sent for and relied  
upon, not because of any eloquent tongue, or  
much doing, or any special tact, but because  
of the grace that is of every experience, that  
teaches just what to do and when to forbear.  
There are some faces on which sorrow has  
written that which is more comforting than  
all beatitudes; some tones that have a music  
in them joy never has; some manners that  
would seem only angels could wear; and all  
learned under the stern and fiery, the purify-  
ing, elevating ministry of trouble. In the  
which souls are taught life's holiest duties,  
and led into life's grandest issues. — *Rev. John  
F. W. Ware.*

What a striking and at the same time beau-  
tiful contrast does the Carpenter in the hum-  
ble cottage in Nazareth present to all this  
rush and eager anxiety to be out in the  
world! The years come and go, and still He  
remains hidden away from the world, and yet  
there was nothing for Him to do but to  
live in the world. Can He fail to feel the  
deep need of the perishing world around  
Him? Does He not see the gross misconception  
of all that is divine in the teaching of  
those who were the accredited teachers of  
holy things in Palestine? Does He not know  
that He alone knows the truth, and that He  
alone can clear away the rubbish of rabbinical  
tradition that hides the pure light of  
truth from the eyes of men? What is He  
waiting for? He is waiting until He can  
be fully matured as a man and fully  
assured of His divine mission. "There are  
twelve hours in a day," He said to one of  
His disciples on one occasion, thus reminding  
him that His Master took no steps in the dark,  
but waited, if necessary, year after year.  
Deep down in the ground, hidden from the  
eye of man, lie the secret sources of the  
strength the tree displays when the hurricane  
sweeps over the earth. In the humble home  
at Nazareth, in the daily doing well of the  
smallest thing that ought to be done in the  
obedience to Mary and Joseph, and, above  
all, to the Father whose business He was to  
do in this world, are to be found the pre-  
face to that life whose closing word is "Fin-  
ished." Never could such a word close it  
had not every word in the greatest of living  
Epistles been written with infinite care.  
If we would perform our life-work  
as He did, have a lofty conception of  
the magnitude of that work. I must seem  
to us a great thing. It is important thing.  
A's we undertake anything  
it should be done in this spirit, "This one  
thing I do." Then we shall be able to say  
it down, "It is finished." — *Rev. James A.  
Duncan.*

## "WOMAN'S WORK."

AT the third annual dinner of the New  
York Methodist Social Union, April  
14, "Woman's Work" was the theme of the  
evening. Rev. James R. Day, D. D., pastor  
of Calvary Church, was one of the speakers,  
from whose apt and forceful address we ex-  
cerpt the following paragraphs for our read-  
ers:

What man understands woman? She is the  
unsolvable mystery of the ages; the unplaced  
factor of human history. She understands herself  
and she understands man, and man is always trying to  
understand her, but in vain. He predicts too little or  
too much, but whatever conclusion he reaches he is  
uncertain that it is the right one. He legislates for her  
in a very paternal manner, yet quite nervously, and  
then keeps her safely in her little cage lest she should  
do harm to his liberty. He seems to have received  
very great light in the original garden, for he takes  
care that she shall be properly and modestly subor-  
dinated in ecclesiasticism and in civil affairs. A modern  
philosopher has said that a woman is best when she  
has a strong man to rule her, all of which shows  
that this particular philosopher knew precious little  
about woman. He must have been left an orphan at  
a very early age, and had no sister of his own and  
never cultivated the acquaintance of any other man's  
sister, for if there is one thing you cannot do with a  
woman it is to rule her. I think you can pick out  
the married men in this audience very easily by  
their subdued expression, while the woman sits here  
calmly and serenely in her self-consciousness, with  
confident reserved force. He sometimes speaks of  
her as the weaker member of the race, and talks  
about caring for her and supporting her, and this  
goes so far that he often denies her own work.  
It is a remarkable thing that Fanny Mendelssohn  
was credited to her famous brother, but it could not  
be published in her name because it was not woman-  
ly work. It is said that nobody knows how many  
of the sweetest songs which have been accredited to  
him were composed by her. Thomas Higginson tells  
of a lady friend of his whose big brothers put her  
through a small door of the pantry because she only  
was small enough to go through and procure apples  
for them, and when she brought the apples out they  
took them all into a neighboring field and ate them  
without even giving her a taste as a reward for her  
part of the enterprise. . . .

I think that if the whole history of the race were  
written it would be found in every age that many  
discoveries in art and science which have been cred-  
ited to man have been in a great measure accom-  
plished by his little sister. She has made such pro-  
gress in this age that it seems to me the great  
danger is that she will be not only respected to  
support herself, but some worthless man. She has  
entered in large numbers the various pursuits of  
life. Perhaps one-half of the women of this city  
are wage-earners in the useful pursuits and affairs of  
life. How naturally she takes to it, and with what a  
degree of dignity; stepping out of the office, the  
store, or the shop at the close of the day, making  
her way home and taking the place she has made for  
herself in society, forcing her way quietly and unob-  
trusively to recognition and respect, and with art  
and music and literature cultivating the finer tastes,  
and welcomed by the most intelligent and the most  
noble; dignifying work and being dignified by it.  
The great efficiency of these powers which accomplish  
so much in the realm of useful art and in the busi-  
ness affairs of every-day life ought to be employed in  
the church, and the time has come when we should  
take her out of the narrow interpretations of Paul

and give her the highest place in the church of  
Christ. She has a genius for church work; she can  
be the church herself, something that men cannot be  
alone. There is a great deal of the family element  
in the church, and it seems as though women were  
especially fitted for it. Her prayer needs to mingle  
with man's prayer to soften it into tender and loving  
petition. So her sweet songs must mingle with the  
rough, rambling base of the man's song that it may  
produce a persuasive, sympathetic influence. Her  
smiles must be the light that lifts his arguments into  
demonstration. I think man has a great facility, in  
his own mind, for blinding the minds of others, but it  
seems to me that woman's clearer perception is the  
search light in the fog.

The church of God was sent into the world to re-  
fine the rough nature of man and make it more like  
the nature of the great Christ. The church of  
Christ is not in the world with a mailed hand, but  
with the song of peace. It will never lack scholarly  
philosophy or argument, but today to me its great  
danger is that it shall lack the heart; and so we have  
an absolute necessity for the heart of woman. She  
teaches the Gospel as we do not, to the poor and dis-  
tressed, the discouraged and downfallen, whom you  
have with you always. Man is always a blunderer  
with that class of people. He gives the stone for the  
fish, and he gives the scorpion for the egg, and it is  
necessary that woman, who has a heart of love,  
shall go to the weary and distressed and the troubled  
and humiliated, and feed them upon love and sym-  
pathy, and lead them with her persuasive eloquence  
out of darkness into the blessed life of Jesus Christ.  
And for this work woman is fitted most remarkably.  
It seems to me that the church of God which has the  
most woman in it, is most like woman, comes nearest  
the Christian ideal and accomplishes the most for  
humanity. In my opinion the Methodist Church  
owes more to woman than to man. I think that has  
been so from the time of the mother of John Wesley  
to Lucy Webb Hayes. Two-thirds of the attendants  
upon the means of grace are made up of women;  
the most of the other third may be credited to her  
because she brings them there. Chaplain McCabe  
tells a story of a struggling church in a little Western  
town. The people were often discouraged, and one  
night a man arose and said: "Just across the street  
there is a strong Episcopal church; they have a  
magnificent minister, a large congregation, and great  
wealth, and I propose now that we go over there and  
join them." This made a favorable impression  
upon the men of the congregation, but a mother in  
Israel arose with a flushed face, and looking directly  
at this "lord of creation," and pointing her finger,  
quivering with excitement, straight at him, said:  
"Not much." That was all she said, but that was  
enough. That started a new enterprise, and on that  
spot tonight stands one of the largest and most pros-  
perous churches in the West.

You ask me what woman should do in the church?  
It seems to me that the answer is simple. We are all  
trying to make a sphere for woman, but I believe  
if we would only get out of the way she would  
make a sphere for herself and find out exactly what  
she should do. I should as soon think of a man  
teaching a woman how to rock a cradle and take  
care of a baby, or to learn to sew, as to attempt to  
teach her to work in the church of Christ. The in-  
stitution of the order of deaconesses is a grand sug-  
gestion. With all the needs for home missions, Bible  
readers, etc., and nearly everything that is being  
done in the church of Christ need we ask, What  
shall she do? Shall we not make a place for her  
where she shall serve the church best? I think it  
will be her business to get you and me to do what  
we ought to do. If we will do what she tells us to  
do, what she exhorts us to do, what she pleads with  
us to do, and continue to do it, some of the problems  
now troubling us so much will be solved.

## ABOUT WOMEN.

The *Union Signal* says: "That was a happy  
putting of the case by William F. Steward when he re-  
marked that the theory of life for women is to be  
found on the plum pudding of Chivalry, but that all  
thoughtful women desired instead the coarse but nu-  
tritious brown loaf of Justice."

Mrs. Isabella Bird Bishop, the well-known  
traveler and writer of books of travel, is the first  
woman to deliver an address before the British  
House of Commons. She was summoned there to  
tell what she had seen of the Christians in Turkish  
Kosloistan.

Mrs. Sudor, a successful list of Toledo, O.,  
is a German woman, who is said to be a widow many  
years ago, and who from a small beginning has  
built up a large business. A recent chrysanthemum  
show given by her included 114 varieties.

Miss Maria C. Moulton, who for forty years  
has been the matron of the Perkins Institution for  
the Blind in this city, has been given leave of absence  
with relief from all care and responsibility, and with  
her own room still open to her in South Boston when  
ever she will occupy it. Mr. Anagnos, in the last  
annual report of the Institution, pays a warm trib-  
ute to Miss Moulton, whom he terms "a born leader  
and an ideal matron," and whose appointment in  
1853 inaugurated a new epoch in the domestic man-  
agement. Dr. Samuel G. Howe often spoke of her as  
"Saint Monica."

Miss Nina Fleming, of the Harvard College  
Observatory, is rapidly assuming the rank as an as-  
tronomer that was held by the late Miss Maria  
Mitchell at Vassar. Miss Fleming is a Scotch  
woman. Before leaving for Boston she taught for  
five years in the public schools of Dundee. Under  
her supervision a corps of trained women assistants  
has been established in connection with the Univer-  
sity. She has been engaged for years in scientific in-  
vestigations, examining photographs, computations  
and reductions of the astronomical work in the ob-  
servatory, and by a careful study of these she has  
discovered twenty-one new variable stars.

## "JUST LIKE HER MOTHER."

MRS. M. A. ROLT.

"YONDER comes Hilda Hall. I can tell  
her just as far as I can see her, and I  
can see pretty well for an old man, too."

The old gentleman with whom I was walk-  
ing along the streets of N— said this, and  
as I was a stranger in town, just having come  
to it for a visit among friends, I of course did  
not know Hilda Hall. But as I am always  
interested in children, I began to make in-  
quiries concerning her.

"How can you know her so far off, Uncle  
Lyman?" I began.

"Well, there is something about her that  
is not so apparent in other children. She is  
always cheerful and happy, and has a sweet  
smile for every one. She always goes skip-  
ping along just about as she is coming toward  
us now, and generally she is singing to her-  
self or looking for some one to bestow a smile  
upon. She never forgets to smile up into your  
face, even though you may be a stranger. She  
is just like her mother in this respect,  
and just as her mother was when she was a  
little girl herself. It is strange how this  
trait of a sweet, happy spirit is given to  
Hilda also."

"Perhaps the mother has been careful to  
always exhibit the same spirit to her daughter.  
Example, I think, goes a great way," I said.  
"Yes, Mrs. Hall has been careful in all her  
teachings to her child. She always practices  
just as she teaches, too. She is a grand  
Christian woman, if there ever was one," was  
the earnest answer.

"That accounts for it all," I said in reply;

and just then the little girl drew near to us.

"Here she comes. Now judge for your-  
self," Uncle Lyman said in a low voice.

Yes, she was a very happy-looking child  
and as sweet as a June rose. She passed by  
us with a familiar nod to Uncle Lyman and a  
pleasant smile to me. As soon as she was  
fairly past us, we heard a gay little song  
and came back to us upon the morning air, and  
as we looked around we saw Hilda half dan-  
cing to her own pretty music, her long,  
wavy hair floating in the breeze. I thought  
it a picture pretty enough to go upon canvas,  
or to adorn the first page of a book.

"Just as her mother used to trip along  
when she was a child. She is not a bit pret-  
tier or any more graceful than little Hilda  
Moore was in the years I knew her as a child.  
It seems like yesterday, yet it was nearly  
forty years ago. How the years do slip  
away!" and a sigh came from the lips of the  
white-haired man by my side.

I did not answer him, and he went on:  
"But I think it is the result of faithful teach-  
ing, after all, that makes this little child so  
much like her mother; for I know some other  
children not a bit like their mothers before  
them. Mrs. Hall began very early to train  
her child, and mold and fix the blessed prin-  
ciples of a sweet, happy spirit. Oh, if all  
mothers would only do the same thing, what  
a beautiful world this would be! Sows and  
frowns would be rarely seen, I can tell you.  
If one could succeed so nicely, I think others  
might, and half of the fret and worry in this  
world might be driven out of it."

"That is true, and I wish that every  
mother might know the story of little Hilda  
Hall, if it is a story. I think some poor, dis-  
heartened mothers would try harder, and  
work more hopefully, in trying to make their  
children sweet-spirited and happy," I an-  
swered.

## TRAILING ARBUTUS.

Dear lovely flower, whose fragrant lips enclose  
To breathe a benediction to the spring,  
Sweetest and best that in the woodland grows;  
Pleasant like the moss, or white as the snow;  
I love thee as a herald of the hours  
That bring the beautiful train of forest flowers,  
And all fair things God's loving hand bestows.

But most for her sweet sake who held thee dear;  
Who in glad springs roamed with me hand in  
hand.

These mossy paths where now alone I stray;  
And yet whose gentle presence seems so near,  
Half forgot her angel feet today  
Walk the green pastures of the better land.

— *Albert Laignton.*

## WAS IT A MISTAKE?

IT was a rainy afternoon, a dismal, persist-  
ent rain that could not be construed by  
the most hopeful disposition into a "clearing-  
off shower." It would assuredly rain all the  
afternoon, and possibly through the night,  
before the leaden gray clouds should have  
discharged all their contents.

Mrs. Grey looked positively delighted as  
she stood by the window and decided that it  
was not going to clear. She had a pile of  
correspondence to which to reply, which had  
been steadily increasing for the last month,  
and every afternoon that she had determined  
to devote to this work had been interrupted  
by callers that she had been able to do  
scarcely anything. "Now I shall be able to  
write at least half-a-dozen letters without an  
interruption," she assured herself, and seating  
herself at her pretty escritoire, she took up  
her pen and began the task which to her was  
a pleasant one.

First she wrote a long letter to a distant  
friend to whom she had been promising her  
letter to write for months. It was a letter that  
could not fail to bring pleasure when received,  
bright and full of all the news, enough of  
family matters to give it a flavor of personal-  
ity, and here and there an amusing anecdote  
of the children's sayings and doings.

When Mrs. Grey had finished this letter,  
she determined to write the letter in which  
she would take the least pleasure next. She  
was the secretary of their Home Missionary  
Society, and it had been agreed at the last  
meeting that once a quarter their secretary  
should write a cheering letter to some worker  
upon the field, without expecting any reply,  
as every letter that needs a response is only  
an addition to the cares of the already over-  
burdened laborer. It was a perfunctory  
task, and although Mrs. Grey conscientiously  
tried to make it a pleasant letter, yet it was  
very different from the cheery epistle she had  
written her friend. She spoke of their Society,  
the work they did, their various encourage-  
ments, and the difficulty they had in securing  
a good average attendance. She ended by  
assuring her that they were interested in her  
as they were in all workers, and wished to  
give her the most cordial welcome to their  
work which she need not reply.

Then she wrote two other letters, both of  
which were longer than she had intended, so  
by the time the tea-bell rang she had only  
four instead of her intended half-dozen let-  
ters written. Hastily slipping them in their  
envelopes she directed them and dispatched  
them to the post-office and went down to the  
table.

It was several weeks later that two  
letters came to her, each containing an en-  
closed letter, which she recognized as they  
fell from the envelopes as being in her hand-  
writing.

"What can this mean?" she ejaculated, as  
she opened the first letter in surprise. It was  
from the friend to whom she had sent, as  
she supposed, the long letter some time  
since.

"MY DEAR FRIEND," it read: "I return this  
letter, which I am pretty sure you intended for some  
one else, and I wish I might come into possession  
of the letter you intended for me. I must own I should  
doubtless greatly prefer it to this well-composed  
affair, which will, no doubt, be very edifying to the  
good missionary for whom it was intended, but  
somehow isn't of any particular interest to an ordi-  
nary human being like myself. I never realized be-  
fore how far removed from all the pleasures and  
comforts of life a poor missionary must be. Do  
make haste and send me a letter for myself, for I  
feel chilled and half-frozen by the enclosed."  
"Your loving friend,"  
"NELLIE EYBSON."

"Oh!"  
Light dawned upon Mrs. Grey as she saw  
that she had exchanged the letters, she had  
assuredly to send her friend and the mission-  
ary.

"I expect the missionary is perfectly  
shocked at my frivolity and worldliness," she  
said with a smile as she took up the other  
letter.

"MY DEAR MRS. GREY," it read: "Do you know  
I have actually been foolish enough to make a copy  
of this letter, not intended for me, I know, which I  
enclose. You will be sure to find it in your  
envelope. It has been to me. I was blue and  
lonely, and yet, somehow, when the thick letter  
dropped into my lap by one of our bright-eyed little  
Indians. Since I came here, five years ago, and  
all my mother and sisters have died, and I have faded  
gradually from the remembrance of old friends. Of  
course I have my work, and I love it dearly, but I  
there is such a longing sometimes to be in touch with  
the dear old home life, with its familiar interests.  
When I opened the letter and saw the closely-written

sheets, recrossed, they were so full I wondered if  
I should have really for me. I began, "My  
Dear Friend," so I dared to read it. On the third  
page I saw it was a mistake, but I was so heart-  
sore I read on to the end. It was almost like a  
visit home. I can fancy you flying about your pretty  
house, sewing in your bay window, with the canary  
mischievously flicking its seeds down on your work,  
or talking to your babies. I could see them all as I  
read your letter, and my heart went out to them;  
my little David with his dancing brown eyes,  
putting his pennies in his 'dreadful hungry mission  
ary jug, with his mouth always open; 'motherly lit-  
tle Mabel with her dolls, and crawling, laughing  
Nesta, proud of her first tooth. It was so sweet to  
hear of their sayings and doings, and I love  
them by just hearing of them. I love to pray for  
them at night, the three precious little ones, and it  
comforts me to pretend that I have a little right to  
love and pray for some one in the dear home land.  
Will you forgive me for keeping the letter which is  
so much to me? Don't think that I have turned back  
after having put my hand to the plow. I love my  
work, and pray that I may die in the harness, but I  
am human, very human, and I grow weary and  
heart-sick sometimes. May I sign myself

"Your friend,  
"BERTHA NELSON."

Tears came into Mrs. Grey's eyes as she  
read that touching letter, and from the bot-  
tom of her warm heart she resolved to adopt  
this missionary as a friend, and cheer her  
loneliness often by real letters, not formal  
ones, which might be printed circulars, they were  
so devoid of personality. She wrote again  
and again, and often the treasures of  
illustrated magazines, new books, or music,  
went in the mail-bag.

She read Bertha Nelson's letter to the So-  
ciety, and they each resolved that they would  
choose a name from the list of missionaries,  
and be a friend to the brave worker who was  
so far away from home sympathy and inter-  
ests.

Mrs. Grey always congratulated herself  
that the accident had happened which had  
won her a new friend, and yet, remembering  
how guides even a sparrow's flight, the ques-  
tion arises: Was it a mistake or an ordering?  
— *M. E. KENNEY, in Christian Intelligencer.*

## SILENT HUSBANDS.

WIVES often regret that their husbands do  
not talk to them. This is not the place to dis-  
cuss the shortcomings of a man, but sometimes when  
we have listened to the fault-finders, the gossamer  
repetitions, the frivolous details, the childish ex-  
cesses of sympathy and attention with which some women  
bore their husbands when they are overburdened  
and anxious with care and work, we have not won-  
dered that some men grow taciturn in their homes.  
But it is a great loss if a man is silent among his wife  
and children. The husband and wife live so much of  
the time in a different world that a free intercourse can  
be a great help and pleasure to each of them. You  
will not be likely to make a man talk by telling him  
that he ought to talk, or scolding him because he does  
not do so. Make it a pleasure for him to talk with  
you. Exercise good sense, good temper, and tact in  
drawing him out on topics of interest to himself.  
Be patient under his moods of silence. Be deserving  
the companionship of a sensible man. Avoid talk-  
ing of persons, or insignificant details concerning  
yourself or your work. Have something interesting  
or valuable to say. The story of your child's prattle  
may be full of interest. The number of pies you  
have made, or the rooms you have swept, may not be  
worth repeating. Cultivate the graces of character,  
speech and tones of voice, and you may find that the  
man who was glad to escape from the loquacious, com-  
plaining, exacting woman, grows reluctantly from her  
who knows when to talk and when to be silent, "who  
openeth her mouth with wisdom, and in whose tongue  
is the law of kindness." — *Christian at Work.*

## HEALTH NOTES.

*Diphtheria.*—In cases of diphtheria, till help arrives,  
give first a strong laxative, then ice water acidulated  
with hydrocyanic acid. Every two hours gargle  
with equal parts of lime water and hot milk. Dis-  
trust home treatment, however, in this terrible  
disease.

*Berach.*—Take five parts of camphorated chloral,  
thirty parts of glycerine, and ten parts of oil of  
sweet almonds. A piece of cotton is saturated and  
introduced well into the ear, and it is also rubbed  
behind the ear. The pain is relieved as by magic,  
and if there is inflammation it often subsides quickly.

*Medical Brief.*  
*Heart Trouble.*—A lady afflicted with heart trouble  
keeps a simple apparatus by her bedside for quick  
cupping. A tumbler, a piece of paper, and a match,  
have been, she says, more than once the simple  
means of saving her life. She drops the paper in the  
glass, and lights it, placing the mouth of the glass  
directly over the heart. As the paper burns the air  
within the glass is exhausted, the glass rises nearly  
an inch into the glass, the congestion over the heart  
is relieved, and it assumes its regular and comfort-  
able beating. — *Christian at Work.*

*Bathing.*—Weak constitutions that cannot stand a  
great amount of vigorous bathing will find an ex-  
cellent use for the flesh brush in taking what might be  
called a dry bath. There are reasons when, from  
having a cold or some other ailment, one becomes  
particularly sensitive; and at such times a brisk  
brushing with a good flesh brush will do much  
towards keeping the skin clean and smooth and the  
fish firm, and may with advantage take the place,  
say every other morning, of the regular daily bath.  
But the dry bath is only for unusual occasions, the  
proper use of the flesh brush being as an adjunct to  
the bath, not as a substitute for it.

The most effectual bathing, from a sanitary point  
of view, for the average person in ordinary health, is  
every morning a rather cold, quickly taken bath (the  
water being about the temperature of the surround-  
ing atmosphere), followed by a brisk and vigorous  
rubbing with a flesh brush or bath towel, and once a  
week, or perhaps twice in winter, a bath in tepid  
water, for the purpose of

# The Sunday School.

SECOND QUARTER. LESSON X.

Sunday, June 4.

Eccles. 5: 1-12.

REV. W. O. HOLWAY, U. S. B.

## REFERENCE AND FIDELITY.

### I. The Lesson Introduced.

1. GOLDEN TEXT. "Not faithful in business; faithful in spirit; serving the Lord" (Rom. 12: 17).

2. THE BOOK OF ECCLESIASTES: Title—In Hebrew, *Kohela*, for which we have no precise English equivalent. The verb, of which this is the feminine participle, means "to collect," and is used for the gathering of the people for religious instruction. *Author*—probably Solomon. It is true that his name is not attached to it, and it has been claimed that the dissimilar style from that of Proverbs and the Canticles, and certain historical allusions and Aramaic expressions, point to a different authorship; but the description which the author gives of himself (chapter 1: 1 and 2: 1-12) is so like that of Solomon, who the constant tradition in both the Jewish and Christian churches hands down as the author of this book, that we are inclined to accept the traditional opinion. "A record of Solomon's sayings," is a philosophical inquiry, in the manner of Aristotle, after the summum bonum, or the dispassionate nature of all things, as a part of God's plan.

3. JOHN READINGS: Monday, Eccles. 5: 1-12; Tuesday, Eccles. 5: 1-12; Wednesday, Gen. 28: 10-15; Thursday, 1 Kings 8: 22-30; Friday, Psalms 127, 128, 129; Saturday, Matt. 6: 1-18; Sunday, Luke 12: 1-12.

### II. The Lesson Paraphrased.

"What is that good for the sons of men, which they should do under the heaven all the days of their life?"

What man's true blessedness? What shall he do to be happy? What is the deepest craving of his nature? Such was the problem which this wisest of kings proposed to himself. And no man ever enjoyed a finer vantage-ground for his quest—unlimited power, unlimited wealth—the peculiar treasure of kings and the provinces, "a large heart." This book contains the results of this quest. The writer had tried every avenue that led to enjoyment. He had drained every cup to its dregs. He had dined in succession mirth and laughter, wisdom and wine, the fame of large enterprises and stately buildings, the charms of music and of women, and upon all he pronounced the same verdict, "Vanity of vanities; all is vanity." Each and all had failed to satisfy. From experience he turned to observation. He looked out upon the world, and was oppressed with a sense of the wrongs which men suffer from their fellows. He noted the hypocrisy which talented religion, the envy which rewarded success in business. He saw that those who made riches their chief good were haunted by fears, were unsatisfied, and could not know how their garnered wealth would be spent. But throughout all this fruitless quest, the writer finds opportunity to apply the practical wisdom that he has himself learned, and our lesson today contains certain rules of conduct with regard to worship and the fulfillment of vows, with sundry maxims which it were well that all should heed. Reverence should characterize our behavior in God's house, and slenderness should dwell upon our lips. Especially in the matter of vows made in sickness, or peril, or on other occasions, should we be cautious, conscientious, and strictly and promptly meet the obligation we have voluntarily incurred. We should not feel that God has forsaken the earth, or is indifferent, because man oppresses his fellows. However much silver is loved and coveted, its possession or increase will yield no true satisfaction. Increased wealth brings increased expenditure; also habits of luxury which rob its possessor of the sleep which is so "sweet" to the laboring man.

### III. The Lesson Explained.

1. Keep thy foot when thou goest to the house of God.—Be thoughtful of where you are going, and what you are about to do, when you enter God's house; let the demeanor be reverent, humble, receptive, listening the day and the place. Be more ready to hear. Rev. V. "To know right to be better," etc., belonging in the sense of obeying. Than to give the sacrifice of fools—offerings purely external, without corresponding devotion or obedience. "To obey is better than sacrifice." "The warning is against mere ceremonial self-righteousness. Obedience is the spirit of the law's requirements (Deut. 10: 12). The writer looks scornfully back to his own neglect of this" (J. F. and B.). They consider not (Rev. V. "know not") that they do evil.—"Through ignorance and carelessness they do evil and are not aware of it; but suppose they recommend themselves to God, when in fact they greatly provoke Him" (Scott).

2. Be not rash with thy mouth.—Think before you speak, that your words may correspond with your real desires and accord with God's promises. Let not thine heart be hasty.—"before God."—"We are too soon to give every wish into a prayer, but ask ourselves whether it is one of the things for which we ought to pray" (Pamphlet). God is in heaven—"a God of infinite majesty, not to be despised or abused; of infinite holiness, not to be polluted or offended; of infinite knowledge, observing all our words and carriages, not to be deceived" (Pool). Let thy words be few.—"Don't use late repetitions; don't try to forget; don't indulge in extemporaneous torrents of expressions without meaning."

We should be very watchful against ostentatious public services, as if, by eloquence and elegance of words, we meant to attract the attention or admiration of men, or thought we should prevail with God. No unmeaning repetitions that were ever used in formal worship can be more effective to God than such pompous demonstrations, even in the use of extemporaneous prayer. A few broken sentences from a humble heart, spoken in reverence and with plain affections, while the speaker is ashamed of his own poor performance, are more honorable and acceptable to God than those affected services which are often greatly admired by men, but in reality are a compound of arrogance, ignorance and hypocrisy. Our words, then, should be few, except as the heart is fraught with large and manifold desires which struggle for utterance, and which we words can fully express (Scott).

3. A dream cometh through the multitude (Rev. V. "with a multitude") of business, etc.—"Remember that just as the day's tide of cares and occupations con-

fuses the sleeping brain with a whirl and eddy of disordered images, so in the fool's prayer all the thoughts and wishes of the day rush together in the form of rash and irreverent and low-pitched prayers" (Bradley).

4. 5. When thou vowest a vow unto God.—When, either in times of stress or in exaltation of feeling, thou makest a solemn promise binding thyself to do something which it is in thy power to do. Defer not to pay it.—"Perform it while the sense of this obligation is fresh and strong upon thee, lest either thou come to repent of thy promise, or else delays and in delays and resolutions of non-performance. See Num. 30: 2; Deut. 23: 21; Psal. 66: 13, 14" (Pool).

He hath no pleasure in fools.—In hypocritical and perfidious persons, who, when they are in distress, make liberal vows, and when the danger is past neglect and break them; whom he calls "fools," partly because it is the highest folly to despise and provoke, to think to mock and deceive, the all seeing and almighty God; and partly in opposition to the contrary opinion of such persons, who think they do wisely and cunningly in serving themselves of God, by getting the advantage or deliverance which they desire by making such vows and yet avoiding the inconvenience and charge of payment when once the work is done, whereas nothing is more foolish or ridiculous than such an imagination" (Pool). Better.—"I should not vow.—Better avoid all vows than to infringe them."

6. 7. Suffer not thy mouth to cause thee flesh to sin.—"The mouth" may refer either to the thoughtless utterance of the rash vow, such as that of Jephthah (Judg. 11: 30) or Saul (1 Sam. 14: 24), or to the appetite which leads the man who has made a vow, say of the Nazirite, to indulge in the drink or food which he had bound himself to renounce. The former meaning seems more in harmony with the context. The "flesh" stands for the corrupt sensory element in man's nature." (Cambridge Bible). Before the angel.—The Septuagint renders: "Before the face of God." Christ is called "the angel of the covenant" in this very prophecy (Mat. 3: 1). The word is sometimes applied to priests or prophets; better here regard it as "the messenger of God," whomsoever he may be. That it was an error—that he had spoken rashly, and did not mean what he said. Why should God be angry?—"because you tell me he is and are displeased with me." For in the multitude of dreams, etc.—The R. V. reconstructs the verse as follows: "For thus it cometh to pass through the multitude of dreams and vanities and many words; but fear thou God." Says Dr. Scott: "Men should therefore be watchful over their tongues; for as diverse vanities are found in the multitude of dreams, so assuredly will much sin and folly intermingle with the words of him who speaks a great deal, and without due deliberation and reflection. But the proper remedy of these evils consists in the habitual reverential fear of God as present at all times and searching the hearts of all men."

8. 9. If thou seeest the oppression of the poor.—"Here is an account of another variety and a sovereign antidote against it" (Pool). Marvel not—as though it were inconsistent with God's wisdom and justice to permit such things. He that is higher than the highest (Rev. V. "one higher than the high") regardeth—God sees it all, and in the end will vindicate the oppressed and punish the oppressor. And there be higher than they.—Earth's petty tyrants act as though they had no superiors. The power of the earth—the fruit of the farmer's skill and labor. Is for all.—All ranks, high and low, equally depend upon it. The king himself is served by the field.—So that if he oppresses the peasant he himself must suffer. He "is dependent on the wealth and produce of the land, and could not, therefore, be at just with impunity, or push his oppressions too far, lest he should decrease his revenue or depopulate his realm" (Cox).

10. 11. He that loveth silver shall not be satisfied with silver.—"Covetousness is an unsatiable lust." The more a man has, the more he grasps after. And if he should give over the pursuit, he is no happier than he was, for no material thing can satisfy an immortal spirit. When goods increase they are increased that eat them.—To keep pace with growing wealth more servants must be employed, and these cause vexations waste; moreover the rich man is the victim of innumerable calls and exactions, some of them worthy but very many of them unworthy. What good is there?—Rev. V. "What advantage is there to the owner thereof, saving the beholding of them with his eyes?" He can gaze upon his wealth. He can say to himself, "This is mine." But his dependents can also "look" upon it, and in a certain sense enjoy it, without the attendant cares and responsibilities.

12. The sleep of a laboring man is sweet.—free from the cares that disturb, from the indignation which follows lack of exercise.

### IV. The Lesson Illustrated.

1. A brook that makes a loud disturbance is perhaps dried up half the year, whereas the still, deep river flows on unobscured. A flashing rocket as it shrieks through the startled air makes a greater demonstration than all the stars, but is a rocket equal to a star? When the British Association met at Nottingham the president, Mr. Grove, said to a number of manufacturers of that town: "Gentlemen, in going through your midst today I have been much struck by the noise of your noise. I beg you to notice that your noise is but another name for wasted power" (T. R. Stevenson, quoted by Harburt).

2. The late Professor Palmer used to shock his friends by his representation of an Arab merchant going through his prayer, one sentence being a devout invocation of Allah, the next an announcement of the price at which he would sell his articles. In 1470 Bishop Grindall, in York, gave orders that all peddlers should be admitted to sell their wares in church, business having become combined with devotion; much as in churches on the Continent when Dr. Daken visited, when a lady rose from her knees to offer him her business card (Sunday at Home).

3. A certain duke has a passion for costly diamonds. His house resembles a castle rather than a mansion, and is surrounded by a lofty wall, over which no one can climb without giving alarm. His treasure is kept in a safe set in the wall of his bedroom. The safe is so constructed that it cannot be forced with out discharging four guns and setting an alarm bell ringing in every room in the house. His bedroom, like a prisoner's cell, has only one window, and the bolt and lock of the massive door are of the stoutest iron. A case containing twelve loaded revolvers stands by his bedside. You and I can afford to play that duke (Harburt).

Mr. Chase says that at the cabinet meeting after the battle of Antietam Mr. Lincoln said the time for the emancipation of the slave was at hand.

the emancipation policy could no longer be delayed. Public sentiment, he thought, would sustain it. Many of his warmest friends demanded it, and he had promised God that he would do it. The last part of this was uttered in a low tone and appeared to be heard by no one but Secretary Chase, who was sitting near him. He asked the President if he correctly understood him. Mr. Lincoln replied: "I made a solemn vow before God that if General Lee was driven back from Pennsylvania I would crown the result by the declaration of freedom to the slaves." The proclamation was at once issued (Harburt).

5. By "inspired" I do not mean that all the feelings to which that book gives utterance are right or holy feelings. John could not have written that book. John, who had lived in the atmosphere of love, looking on himself as God looks on it—calmly, with the peace of his home in his soul, at peace with himself and at peace with man—John could never have penned the book of Ecclesiastes. To have written the book of Ecclesiastes a man must have been qualified in a peculiar way. He must have been a man of intense feeling; "large in heart," as the Bible calls it. He must have been a man who had drunk deep of unalloyed pleasure. He must have been a man in the upper ranks of society, with plenty of leisure and plenty of time to brood on it. Therefore, in saying it is an inspired book, I mean the inspired account of the workings of a guilty, erring, and yet, at last, conquering, spirit. It is not written as a wise and calm Christian would write, but as a heart would write which was fevered with disappointment, jaded with passionate attempts in the pursuit of blessedness, and forced to God as the last resource (Robertson).

## The Conferences.

### N. E. SOUTHERN CONFERENCE.

New Bedford District.

Fourth St., New Bedford.—Rev. B. F. Simon and family received a genuine surprise on the evening of May 11, by a visit at the parsonage of about one hundred of his parishioners. The occasion was at once a welcome to a second year's pastorate and a celebration of the birthday of the pastor's wife. Many and valuable gifts were presented to them. It was a delightful occasion, and full of promise for another year of successful labor.

Allen St., New Bedford, though parting very regretfully with their former pastor, Rev. J. I. Bartholomew, has given a hearty welcome to his successor, Rev. C. S. Davis. A reception was given him by the (familiar) members at the home of R. F. Raymond, Esq., on the evening of April 27, and a public reception was given by the church, May 11. Large congregations have attended upon his ministry, and the year opens most auspiciously.

Friedrich has given Rev. G. W. Kimer a cordial reception, and by many tokens has shown the thoughtful, practical kind-heartedness of that people. The opening gives promise of a year of successful labor.

Sagamore.—A large company gathered at the parsonage on the evening of the arrival of the family of the new pastor, Rev. W. Kirby, and administered to them a severe "pounding." This was done in such a loving spirit that the operation was heartily enjoyed by all concerned. Rev. Kirby baptized one person last Sunday, and has formed the probationers into a class for instruction in the doctrines and polity of our church.

Palmouth.—The church is making advances on all lines. The building is receiving a new coat of paint, and other improvements are being made. The social and spiritual life of the church is improving and the attendance at its services is increasing. The Epworth League is receiving new members, and its spiritual services are more earnest and positive in their character. A very pleasant reception was given to the pastor, Rev. F. L. Streeter, on his return for a second year's labor, which greatly intensified the family feeling in the church, strengthened the social element, and indicated the high esteem in which the pastor is held by his church and the community.

Plymouth.—It is a great deal to say that the people of Plymouth enjoyed the session of the Conference as much as their visit to Plymouth was enjoyed by the members of the Conference; yet, if your correspondents have been rightly informed, such was the case, and the end is yet to be seen. The social and spiritual life of the church is improving and the attendance at its services is increasing. The Epworth League is receiving new members, and its spiritual services are more earnest and positive in their character. A very pleasant reception was given to the pastor, Rev. F. L. Streeter, on his return for a second year's labor, which greatly intensified the family feeling in the church, strengthened the social element, and indicated the high esteem in which the pastor is held by his church and the community.

Brookline, Swedish.—Rev. H. W. Ekland, pastor of the Swedish Church in Worcester, was on exchange with Rev. Herman Young, May 8. He gives testimony to the faithfulness and efficiency of Pastor Young and of the encouraging outlook for Swedish Methodism in Brookline. In his opinion the Campello Swedish Methodist Church is now on a firm financial basis, and ought and will succeed. He says: "There are 800 Swedish Methodists in the city of Worcester who must be shepherded, and hundreds more who must be saved."

Holbrook.—The Holbrook people have received their new pastor, Rev. J. N. Geisler, very cordially. Rev. J. H. Buckley, the preceding pastor, left the parsonage in splendid order. With some improvements made by the people, it is very pleasant and homelike. Neatness seems to be a characteristic of the town—neat churches, neat houses, neat lawns and streets. Pastor and people are happy for a year of prosperity. G.

of a Model Wife." Many good words have been spoken of this sermon. Sunday, April 30, Mrs. Belle S. Goodwin organized a promising Junior League. The enterprising League of this church began the celebration of Epworth League day with a sunrise prayer-meeting. The preliminaries of church building go encouragingly on.

South Street, Brookline.—The pastor, Rev. G. W. Hunt, was taken with a grippe soon after Conference; but he has the work well in hand, and is starting off on the second year with enthusiasm. In consequence of rebuilding the church, the people of South Street are worshipping in a hall. Notwithstanding the inconvenient circumstances, the congregations continue to increase. The work of improvement is being pushed rapidly forward so as to reopen the church the last Sunday in June. The pastor's Sunday evening autobiographical lectures have attracted a large attendance. His last lecture on C. H. Spurgeon was especially popular. May 8, one was received on probation.

Franklin Chapel, Brookline.—The pastor, Rev. F. H. Spear, is greatly encouraged with the opening of the year. A number have gone from the society, but double the number have come in. The people of Franklin Chapel have also caught the church building enthusiasm and are vigorously at work with a new church in view. The League in this society, though in the beginning it had to struggle hard for an existence, has become a power for good. One was recently converted, and on May 8, 5 were received by letter.

East Bridgewater.—The people are pleased with their new pastor, Rev. M. B. Wilson, and he is pleased with them. He has already won the hearts of his people. The cordial reception tendered him in the vestry, together with the good condition into which the parsonage was put, make him feel like giving his best efforts and energies to the church. There is in this church a praying band of young men, known among the people and in the community as the "Epworth Gospel Dozen," who keep the church on the Mount of Beatitudes by their prayers.

South Braintree.—The people of South Braintree have also caught the enthusiasm of church improvement. A Baptist society has recently been organized in the town. It has taken away a few of our members who formerly belonged to that denomination; but the new pastor, Rev. S. E. Ellis, is getting a hold on the church and the town, and doubtless will hold his own. A royal reception was given to Bro. Ellis, which makes him feel much at home. The prospects for the year are very encouraging.

North Easton.—Rev. C. N. Hinckley, the pastor, is beginning his third year, and it promises to be the best of the three. The Sunday-school numbers the largest now that it has 35 years. The union temperance meeting held in the place have been helpful to the cause. The old Washington Street church, which formerly was connected with the church in the village, will probably soon be sold. Several years ago services in it were abandoned. Since then it has fallen into decay. The Grange in the neighborhood offers to purchase it for a meeting place. There will probably be some difficulty about finding all the heirs and obtaining the purchase or release of their claims. May 8, one was received from probation.

Ochecoet.—The pastor, Rev. Robert Clark, is entering upon his third year greatly encouraged with the steady increase of interest in all lines of work. The improvement of the church building two years ago has kept the minds of the people absorbed with financial matters. Now that the burden is lifted, they are beginning to work for spiritual results.

East Weymouth.—The people cordially receive Rev. J. H. McDonald for the second year. A great deal of sickness has been in the place this spring, which has somewhat hindered the work in the church. Owing to the prevailing inter-relationship between the people it might almost be said that in all lines of work. The improvement of the church building two years ago has kept the minds of the people absorbed with financial matters. Now that the burden is lifted, they are beginning to work for spiritual results.

First Church, Manchester, has tendered the new pastor, Rev. Wm. Woods, a very hearty and cordial reception. Notwithstanding the unexpected change, they have loyally adjusted themselves to it, and all have taken hold of the work in good earnest and are expecting a year of success. B.

## NEW HAMPSHIRE CONFERENCE.

### Manchester District.

The presiding elder called on the Church Extension authorities in Philadelphia the other day to urge the payment of the grant of \$600 to St. James' Church. He was most courteously treated by the secretaries, and they consented to pay the money at once. This will be good news for the society and pleasing to the Conference. Giving us back as much as we pay, they urge that we increase our gifts. From \$1,000 to \$1,100 is about what we contribute each year. We are asked to raise \$2,000 in the Conference. Thirty three per cent. of this belongs to Manchester District. That means that we should raise \$660. Cannot it be done this year? If all our people would set apart, sacrificially, one penny a day for the benevolences, we could raise on this district alone this year nearly \$16,000. If we gave to the Church Extension Society 15 per cent. of this, it would amount to almost \$2,400. This seems very large; but is it not possible to have the entire membership give one penny a day? We believe it is. We are not poor; but we have not learned to give. That is why we do not do more for these great causes. Let us make this a great year for giving as well as soul-saving.

The annual meeting of the District Parsonage Corporation was held May 8, and chose the board of trustees for the year. It was voted to take immediate steps to build a house, and a committee was appointed to carry the plans into effect.

The Epworth League and society of St. Paul's Church, Manchester, tendered Dr. Hills and wife a very cordial reception on their return for the third year. A large company was present in the parlors of the church, and an interesting program was carried out by the League.

Rev. Thos. A. Dorion has moved into the parsonage recently purchased by St. Paul's trustees for the French church. The pastor will start his subscription looking toward a church some time in the near future.

It is comforting to have an official member write: "We thank you for sending us so good a pastor; we think it will be safe for you to come to town." That is the way they feel at Andover. Every church ought to feel the same way.

A reception was given in the church parlors to Rev. C. W. Dockrill and family, who are returned to Newport for the fifth year, on Wednesday, May 5. Despite the severe storm, a large number were present. After several vocal and instrumental selections had been rendered, through the generosity of Mrs. H. A. Catting, president of the Ladies' Society, ice-cream and cake were served to all present. At the communion service on the 7th inst., 3 were received into the church by letter, and in the evening prayer meeting one rose for prayer.

The Methodists of Newbury outdid themselves in the very delightful church social and pastor's reception that was held on the evening of May 9 in the vestries of the church. A large crowd of people were present to shake hands with each other and to greet the pastor, Dr. Rowley, and wife, who had been returned for the third year. An elaborate program was carried out, in which every department of the church was represented by speakers. Excellent music and recitations interspersed the addresses. It was a delightful occasion, and betokened the high esteem in which the pastor is held. The Conference year has opened finely. The money has been pledged for the entire year's expenses. At the first love-feast service the large vestry was completely filled, and at the Sunday morning service 15 were received into the church—7 by letter, 4 into full connection, and 4 on probation.

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## HOOD'S Sarsaparilla CURES

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## Review of the Week.

Tuesday, May 16.

- The Supreme Court affirms the constitutionality of the Chinese Exclusion act; three of the justices dissent.
- The White Star line to build a steamship 800 feet long.
- The Supreme Court decides against the government in the famous "hat trimmings" case; the treasury must pay back from \$5,000,000 to \$10,000,000.
- More bank failures occur in Australia; great casualties there and in London.
- Nearly 70 organizations participate in the World's Congress of Representative Women—the first of the series at the Fair.

Wednesday, May 17.

- Execution of Frank C. Ains, the murderer of Christie Warden.
- The World's Fair directors vote to open the Fair on Sunday, and return the government appropriation of \$2,500,000; the machinery not to be run.
- The government unable to enforce the Geary law on account of lack of funds.
- Sir Charles Russell continues his defense of the British claims before the Bering Sea court of arbitration.
- The Bank of the Carolinas at Florence, S. C., closes its doors.
- Dynamite bombs found in Paris, the most powerful yet discovered; three anarchists arrested.
- Two Mississippi levees give way; the river still rising between Arkansas City and New Orleans.
- Charges against ex-Commissioner of Patents Simonds under investigation.

Thursday, May 18.

- New laws in New York State to compel corporations to pay employees weekly and prevent monopolies in necessities.
- The cruiser "Baltimore" to go to China as flagship in that station.
- Six men killed by the explosion of a generator in a gluecoke factory in Geneva, Ill.
- Rivers rising and property swept away in Maine, New York, Pennsylvania and Ohio.
- The resignation of Theodore Thomas as director of music at the World's Fair to be asked for.
- Death of A. W. Nickerson, Dedham's wealthiest citizen.
- An anti-foreigner uprising in Korea.
- The late Rufus Hatch, a New York banker, in his will warns his sons against tobacco, late loans and gambling.

Friday, May 19.

- Arrival in New York of the Infanta Eulalia, the representative of Spanish royalty.
- Meeting of the Presbyterian General Assembly at Washington; Rev. Dr. Craig elected moderator.
- John D. Rockefeller gives conditionally \$150,000 more to Chicago University.
- Cleveland partially isolated by a flood; Ohio, Pennsylvania and Mississippi continue to suffer.
- Collapse of the "United Reserve Fund Association," an endowment association.
- The entire civil service of the government to be revolutionized; all the officers to be brought under one board; good officials to hold for life.
- The Illinois State building at the World's Fair dedicated.
- The new cruiser "New York" en route to Boston Light attains a speed of 19 knots.
- Adverse balance of trade in April, \$24,000,000.

Saturday, May 20.

- Immigration during the past ten months reaches nearly half a million.
- The Infanta Eulalia received in Washington with honors befitting her rank.
- Insurgents in Brazil inflict heavy loss upon the government forces.
- Death at Cincinnati, at the age of 85, of James E. Murdock, the famous teacher of elocution and former actor.
- Burning of the South Boston stable of the Boston Bundle Wood Company, with 23 horses.
- A heavy missile hurled at a compartment in a railway train in which Mr. Gladstone was traveling.
- Settlement of the strike of the dock laborers at Hull.
- Resignation of the Italian ministry.
- A new akas issued expelling Hebrews from the Asiatic provinces of Russia.
- The President and Mrs. Cleveland give a reception to the members of the Presbyterian General Assembly at the White House.
- British sealing in the Bering Sea officially prohibited until May 1, 1894.

Monday, May 22.

- The World's Fair gates closed yesterday.
- The Infanta pleased by the attention shown to her in Washington; she calls at the White House.
- Representatives of the Cherokee nation trying to negotiate a loan of \$5,000,000 in Wall St.
- The Russian admiral pays a glowing tribute to the memory of Admiral Farragut at his grave.
- Terrible forest fire raging in Michigan; eight men perished in a well in which they took refuge.
- The administration decides to enforce the Geary law as long as the appropriation holds out.
- Eighteen ordained women ministers on the list.

## THE WORLD'S FAIR.

FINAL ARRANGEMENTS FOR THE SALE OF TICKETS BY THE B. &amp; O. R. R.

For the benefit of those desiring to attend the World's Fair the Baltimore & Ohio Railroad will sell Excursion tickets to Chicago and return, at all stations on its line, at low rates. Tickets will be on sale until November 1st, and will be valid for return journey until November 15th, 1893. They provide for a reduction of 20 per cent. below regular rates. These tickets will be valid only for continuous journey. Tickets at higher rates will be sold that will permit holders to stop over at Baltimore, Washington, or any other point, going and returning.

Besides the opportunity of visiting Washington, a privilege afforded by no other route, tourists via the Baltimore & Ohio Railroad will traverse the historic Potomac Valley, the theatre of the war between the States. At Cumberland they will be offered a choice of routes, via Pittsburgh, or across the Allegheny mountains, 3,000 feet above the level of the sea and via Deer Park and Oakland, the famous summer resorts. The scenery along the Baltimore & Ohio route is the most picturesque in America. Fullman accommodations may be reserved in advance of journey. For rates and information apply to nearest B. & O. ticket agent, or Chas. O. Scull, General Passenger Agent, Baltimore, Md.

## FREE TO HOME SEEKERS.

The Northwest Home Seeker is the name of a newspaper just issued, giving valuable information regarding the agricultural, mineral and other resources of South Dakota.

This new State is enjoying a wonderful prosperity and to any person looking for a desirable location, or interested in obtaining information concerning the diversified resources of South Dakota, will be mailed a copy of this paper free of charge by sending their address to W. A. Thrall, General Passenger Agent Northwestern Line, Chicago.

platform of the Woman's Congress in connection with the World's Fair.

- The Infanta Eulalia, the representative of Spanish royalty, arrived in New York.
- The cruiser "New York" to make her official special trip today.
- Lewis Morris mentioned as the probable poet laureate.
- A fire at Saginaw, Mich., destroys over 200 houses, and causes a loss of \$1,500,000.
- Christians again persecuted in Japan.
- Failure of the Archer & Pancoast Company of New York, the largest manufacturer of gas and electric light fixtures in the country.
- The mercury climbs to 90 degrees in New York.

## WORLD WIDE AGITATION AND PROGRESS.

(Continued from Page 1.)

war, and although greatly exaggerated it was not of as much moment as the labor riots in our cities. The government has made provision for the support of twenty schools, in which 20,000 of their youth are being educated and show a capacity for culture. Since the passage of the Dawes bill of 1887, the Indians have been our fellow-citizens, with the right to vote and hold office. Christian people throughout the country have come to realize that the Indians are our native brethren. Good work has been done, but there are today large numbers who have never heard the Gospel.

## Entering School.

A canvass of Massachusetts has been made to ascertain the average age of beginning school life. The average age of pupils entering primary schools in September last was upward of 6 years in 40 per cent. of the cities and larger towns that made a report of this item, the highest average being 6 years, 10 months. Less than 8 per cent. of these places report the average age below 5 years, 6 months. The average age of pupils entering primary schools in the smaller places was little more than that reported in cities and larger towns. The age of beginners, in general, is higher than was anticipated. This is something, however, with which parents must deal. The schools in most places receive children 5 years of age, but the records show that many do not attend until they reach the age of 7.

## CITY EVANGELIZATION.

(Continued from Page 3.)

or their parents. She said that while they were laboring to save those who are almost lost, they are striving to save those who have not yet begun to sin—the children. Destitution is not the worst feature of life in the vicinity of Morgan Chapel, but it is the terrible moral degradation.

Rev. E. J. Helms, the Society's corresponding secretary, said that the objects of the Society are: (1) to do all the good it can; (2) to understand the city and its needs; (3) to direct the work of the University students in the best way in city mission work; (4) to sit up the church. He declared that the Society must go and live among the people it desires to reach; that the people most destitute of the Gospel are the foreigners; that the most worthless people are what are called the "mission-bums;" that the most vicious are those who rent the cheap, ten-cent lodging-houses.

Rev. R. H. Walker, whose work is among the Jews, said that, counting both orthodox and reformed Jews, there are 20,000 in the city. They are, as a general thing, very manly, and hesitate to receive any charity, especially from Christians. But what they need is kindness and an exhibition of real practical interest in their welfare.

## BISHOP MALLALIEU AT THE BOSTON SOCIAL UNION.

"A Survey of the World's Missions" was the general theme on which Bishop Mallalieu based his remarks. The rapid attention given by the audience showed that the Bishop, as usual, had struck a sympathetic chord. It is, perhaps, needless to add that, when the Bishop "walks abroad," his powers of observation do not remain dormant, while his keen sympathy for everything helpful to mankind, and particularly for all things Methodist, not only makes him deeply interesting, but puts his audience thoroughly in rapport with him. The subtly humorous vein which underlies his nature and which appeals irresistibly to his auditors, does not detract from the fascination of his speech.

In opening his remarks he spoke feelingly of the generous and hearty welcome which he was received, and proceeded to talk in a familiar way of his travels. In speaking, as he did, to sympathetic listeners, it occurred to him that every Methodist is a partner in the achievements of Methodism. To run back thirty-five years, it would be difficult to realize the changes which have taken place. Then he had the faintest possible foothold in Africa. Now with the march of Bishop Taylor we have laid siege to an empire, and our holdings are great and increasing. If the work in that land shall be at all commensurate with that accomplished by Bishop Taylor in India, we shall see things beyond our faintest conception. When the speaker was in Norway five years ago, we had a large field in the northern extremity, and he took pains to impress it upon the preceding elder in charge that the first expedition that made its way from there to the Arctic Circle and the North Pole should have with it a Methodist preacher to plant the banner of the Cross and the Methodist Church!

We have our work established in India on a solid basis. It is vigorous in nearly one hundred of the principal cities, besides numerous villages. We were present at two of the Conferences in India, and found that many of our native ministers are of superior ability. We have been, and are, doing wonderful work in India—surely the equal, if not the superior, of any other church. He assisted at the ordination of nearly seventy native converts and at the baptism of nearly forty. The people are poor, but earnest in their faith. When a man or woman in India joins the church, it means something. They must sever all relations with their friends. Two of the noblest-looking converts had come ten miles to service and to be baptized. He counted 3,500 who had been baptized during the year. Now there are 35,000 knocking at the doors of the church and asking for baptism, and to renounce heathenism. He did not doubt there were 350,000 more, back of them; and just back of these, millions more. If we had one hundred men to go into the field and plant fifty, we would have 5,000,000 converts in fifty years. The people have had one hundred and fifty years of British rule, which is a blessing to India. He did not begrudge them the land they held. We shall see mighty work wrought in India. The name of Dr. Wm. Butler is prized and honored and loved in India as that of few men in the world. He looked with reverence on the stones of the house he occupied in India. Dr. Butler had in this phrase in India: "Dr. Durbin told me I must lay the foundation broad and deep." This expression he used under all circum-

stances. They are broad, too, from Bombay to the Delta of the Ganges; and deep, in the foundations laid broad and deep in Calcutta Wm. Taylor began by holding prayer-meetings six times a day in bungalow or hut, wherever he could get in. By and by he got together enough followers to secure the best location in Calcutta, and he put up a plain structure and filled it. He is one who has to be on the move. He dreamed one night that he saw a little man sitting on the ridge-pole of a house. He interpreted this to mean that a man was coming to take his work. When he saw Dr. Thoburn he said that was the man, and that his work was done. Bishop Thoburn went to work, and with a reasonable flourish of trumpets he crowded a large hall, then got a church to seat 500. The speaker found there a fine, attentive congregation. The second church was on the same street with the first. On the same lot is a paragon and a girl's school. They have, also, an industrial school which is flourishing. There are besides a Latin school for the boys, in the heart of the city the Roman Catholics determined to start a school and secured three and one-half acres, but could not get a frontage and finally sold the whole. A gentleman purchased the land for 80,000 rupees, and gave one-half to the Methodists on condition that they would erect a boys' school. A contract was made for a splendid school. The gentleman also gave, with his wife, 75,000 rupees towards its erection. This same man had landed in India fifteen years previously with only three rupees in his pocket. Bishop Thoburn gave him the right hand of fellowship, and received him cordially into the church. Bishop Taylor laid the foundations of this noble work in India.

Bishop Mallalieu visited Ceylon and saw the Wesleyan work, but in India the American Methodists are to the front in the work. Through that mighty empire we are the conquering wing. He paid a glowing tribute to the work of the Woman's Foreign Missionary Society, as meriting the praise of men and of angels. Everywhere their work is speaking volumes for their zeal. A good woman has offered to give a large amount of money to establish a mission at Sumatra. How things work!

We had a man in Korea who wanted a change of work. Bishop Thoburn suggested sending him to Java, and gave him the whole island for a field. Property is waiting for us at one-tenth of the cost. It is to be the theatre of our greatest success.

Passing to China, our work is the oldest at Foo Chow. Now we have our converts by the thousand. He went up the river Min on a trip. When he reached the first town he was greeted by a company of a hundred, with all kinds of musical instruments, with red banners and fireworks enough to gladden the hearts of an army of boys. He thought he had anticipated July 4! It was all in honor of his reception. Soon entering the city, on either side of the street were crowds of Chinese for a mile and a quarter; so he straightened up and looked ahead. He never heard an unpleasant sound. They reported him as a bigger man than the governor of two provinces. When he finished the journey, he said he was puzzled what to do, but found that doing nothing was a success. On Sunday five services and a love-feast were held. The church held five hundred, but could not contain the people. In that morning congregation nearly forty people rose for prayers. One of these was a first degree literary man. He baptized six men that day. Since he was there forty more have been added. This was three days' journey into the interior. These crowds went back to witness for Christ. He said it was a shame for this government to abuse the Chinese. He would be an ingrate if he did not lift up his voice and demand that they be treated as well as the fifth and sixteenth of Europe. If we had settled this question fairly and the court had decided against the Geary law, doors would have been opened to us in China, and we should have been welcomed with a glory unapproachable. May God overrule this thing!

We are doing well in Korea. The Bishop kept over for forty men and children. There have been over fifty baptized since he left. He asked one of the officials about going into the interior. He replied, if we would send there such men as certain medical missionaries are named, they should have all the protection needed. He cited the case of a child healed there. The father lived in good style, and later gave the medical missionary a good house in which to live. "You have healed my son," he said, "tell me how the Gospel!" Then he said, "Why don't you establish yourself here? You shall have my house for less than it cost me, and set up for practice." The physician said he could get it for \$700, and he added he would pay \$350 himself out of his salary. The Bishop appealed for the balance, and felt sure of obtaining it. In this place was a dilapidated building used as a chapel, which the Bishop helped to paint and repair with his own hands. Since Conference they have taken in 23 members. It was a beautiful sight to him, as his steamship sailed away to see his glitzy white paint on the hillside.

In Japan, only one fifth of the country is under cultivation. Two of the other fifths might be made as arable. All kinds of fruits and grains can be raised, and there is every sort of climate in Japan. There is no reason why it should not become one of the grandest empires on the face of the earth. Today we have schools, colleges and missionaries equal to any in the world. There is promise in every part of Japan. He felt that there was a measure of responsibility resting on our people. If ever a sense of duty should impress it on our minds, it should be for a yearning desire to reach these nations. If we would only call up our reserve forces, we could sweep the field for God and humanity.

W. P. A.

## THE WORLD'S FAIR FOR THE "STAY-AT-HOMES."

IV.

W. R. MAXFIELD.

This week signaled the coronation of woman at the great Exposition. The World's Congress of Representative Women has been in session, and for a week at least the women had the right of way. The long series of World's Congresses which were held during the Exposition of the Fair in the spacious and classic Art Building on the Lake Front was very appropriately inaugurated by the great meeting of the women. It is no exaggeration whatever to say that this was the

Most Notable Gathering of Women the world has ever seen. Hundreds of the representative women of the world were in attendance, and in the eight departments many of them read papers and made addresses on various subjects connected with the advancement of women. These subjects embraced the widest range. Representative women in the departments of politics, art, music, temperance, religion, art, the drama, music, industrial economics, dress reform, education, science, the trades and professions, societies, the evolution and progress of woman, science, trades unions, literature, morals, marriage relations, the family—in every department of

thought, labor and action which concerns woman—have borne testimony to what has been accomplished, and offered suggestions for the future which shall advance woman still further in all her rights and privileges.

The great Congress was called to order Monday morning at 10 o'clock. The Hall of Columbus was crowded to the doors. It was woman's day; only a few men were adventurous enough to usurp seats. They were in the minority, and some of them probably felt uncomfortable during the progress of the exercises. Undoubtedly some of the more radical women thought it out of place that Mr. C. C. Bonney, president of the World's Congresses, should call the session to order and thus stand in the place of one of their own number, and that Prof. David Swing should address the throne of the Eternal while there were a score or more of women preachers in the vast audience. But so it was; and not only so, but Mr. Bonney read a splendid address to his audience, and some of them probably felt uncomfortable during the progress of the exercises. Undoubtedly some of the more radical women thought it out of place that Mr. C. C. 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